Vol. XLVI NEW SERIES

The Quarterly Journal of the Mythic Society

JULY 1955

PUBLISHED BY THE MYTHIC SOCIETY
AT THE DALY MEMORIAL HALL, CENOTAPH ROAD, BANGALORE-2.

America $. 1.50 India Rs. 2-8-0 Foreign 4 Sh. 8d.

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P. R. SRINIVASAN

Honorary Secretary,

The Archæological Society of South India, Madras-8.

The
Quarterly Journal
of the
Mythic Society

Vol. XLVI] JULY 1955 [No. 1

KONDAKUNDA, HIS DOMICILE *

BY P. B. DESAI

JAINISM in general and South Indian Jainism in particular, is profoundly indebted to the great teacher Koṇḍakundācārya who has contributed immensely for its growth by his towering personality. A master of spiritual eminence, consummate organiser of a new monastic structure and above all a renowned author of superb tracts on the Jaina canon, he has left indelible impression of his achievements in the entire sphere of Jaina religion and philosophy.

Unfortunately, very little is known about his personal history and what little is known concerning him is of the nature of legends and surmises. Even the very nature and form of his name or names have become the subject of diverse speculations. In such a state of affairs, Dr. A. N. Upadhye of the Rājārām College, Kolhāpur, has made a commendable effort [1] in sifting all available material

* This paper was contributed to the Prākrit and Jainism section of the seventeenth session of the All-India Oriental Conference, Ahmedabad, 1953.

1. *Pravacanasāra*: ('Sri Rāyachandra Jaina 'Sāstramālā, Bombay, 1935), Introduction, pp.i ff.

and clearing the ground for a better understanding of the biographical aspects of this teacher. While studying the archæological and epigraphical sources for my work on Jainism in South India,[2] I noticed a good many facts about Koṇḍakundācārya. With a view to gathering first-hand knowledge of the subject I visited a place associated with the name of this teacher and examined its antiquities *in situ*. By virtue of these personal investigations I am now in a position to throw more light on the problem of Koṇḍakundācārya with special reference to his domicile.

The real name of the teacher was Padmanandi and he seems to have acquired the popular appellation Koṇḍakundācārya on account of his domicile. This piece of information is put forth in explicit terms by Indranandi in his *S'rutāvatāra*. The domicile of the teacher according to this writer was Kuṇḍakundapura.[3] This statement stands supported by epigraphical evidence. An inscription at Bastihaḷḷi [4] in the Hassan District, Mysore State, dated A.D.1134, speaks of the pervading fame of the eminent sage Koṇḍakunda who, a fountain of the sentiment of tranquillity, as it were, hailed from Koṇḍakunde, graced by the *Cāraṇas*. In the S'ravaṇabeḷgoḷa epitaph of Malliṣēna,[5] this teacher is referred to as Kauṇḍakunda, indicating his origin from Koṇḍakunda or Kuṇḍakunda. As we shall see in the sequel, Koṇḍakunda (or -kunde) is the original name of the place, which was later Sanskritised into Kuṇḍakunda.

Now, there is a village in the Gooty taluk of the Anantapur district, Āndhra State, answering this name. This region, formerly, formed part of Karnāṭaka. Coming under the influence of the Āndhras the village is, at present, called Konakoṇḍla. But its genuine name is Koṇḍakundi. This form of the place-name is still in use among the local people and in common parlance. This must be the original name of the place as seen from an early inscription of

2. This book is under publication in the Jivarāja Jaina Granthamālā, Sholāpur, and will be issued as the third of the series.

3. *Pravacanasāra* : *Op.Cit.* Intro. p.v.

4. *Epigraphia Carnatica*.Vol.V.Belur 124.

5. *Epigraphia Indica*. Vol.III.p.190.

A,D.1071, found in the village,[6] wherein it is mentioned as Koṇḍakunde. In this connection it is worthwhile also to take into account the prevalence of a local tradition which avers that the village was the domicile of Koṇḍakundācārya.[7] Persistence of this tradition in these parts for nearly two thousand years makes its testimony trustworthy, adding, as it does, its weight to the other evidence noted herein.

Having pitched upon the domicile of the teacher, we shall proceed to the place itself and scrutinise its antiquities [8] which consist of images of the Jinas and Jaina inscriptions. A large number of Jaina antiquities of the village Konakoṇḍla or Koṇḍakundi can be traced in the hillock called *Rasāsiddhula Guṭṭa*, about two furlongs towards its north. *Rasāsiddhula Guṭṭa*, which is a Telugu expression, means the "hill of the *Rasāsiddhas* or Alchemists" and this name seems to have acquired mysterious significance. On the top of this hillock is a shrine made up of improvised walls on three sides and without roof. Two images of Tīrthaṅkaras in standing postures, with triple umbrellas and attended by the S'āsanadēvatās, are installed in this shrine. The sculptures are made of reddish granite and measure about two and a half feet in height. They may be assigned roughly to the thirteenth century A.D. According to popular belief these figures of Tīrthaṅkaras represent the *Rasasiddhas* or mystic sages endowed with the secret of alchemy. On a rock behind this shrine of Tīrthaṅkaras is engraved a big figure of the Jina standing

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6. *S.I.I.* Vol,IX.Part I.No.136.

7, *Annual Report on South Indian Epigraphy* for 1916, p. 134.

8. The village Konakoṇḍla has been visited by the members of the Madras Epigraphist's office in the years 1912, 1915, 1920 and 1941. The inscriptions copied from here have been listed in the *Annual Reports on South Indian Epigraphy* for the years concerned. Some of the records have been fully published in the *South Indian Inscriptions*, Vol. IX. Part I. As a member of the same Epigraphical Branch, I visited the place in 1950 and scrutinised its antiquities. I could also spot out a few new inscriptions. But they could not be copied or deciphered properly on account of their weather-beaten condition. A brief notice of the antiquities of the place is also found in the Journal of the *Andhra Historical Research Society*, Vol. XVII. pp. 164-65,

on a lotus. Another rock nearby bears the engraved diagram of a circular *yantra* possessing mystic significance.

Several boulders not far away from the above shrine contain inscriptions incised on their rocky sides. Some of them are in archaic characters of the seventh century A.D. and others belong to the period of the tenth and eleventh centuries A.D. Many of these record the names of Jaina teachers. A few may be noticed here. An epigraph [9] of the earlier group speaks of 'one revered by Siṅganandi.' This venerable person must evidently be the preceptor of Siṅganandi, the author of the record. Another inscription [10] of about the tenth century is the Niṣidhi memorial in honour of the teacher Nāgasēnadēva.

Two more inscriptions found in different places are of great importance. One is engraved on a slab of stone on another hillock known as *Kailāsappa Guṭṭa.*[11] It registers a gift of land and other objects in favour of a temple named *Caṭṭa Jinālaya.* This was constructed at *Koṇḍakundeya Tīrtha* by a lady named Nālikabbe in memory of her deceased husband. The gift was made by Mahāmaṇḍalēs'vara Jōyimayyarasa who was governing the tract of Sindavāḍi One Thousand, in A.D.1081, in the reign of the Western Cālukya king Vikramāditya VI. This record furnishes two bits of valuable information; firstly, the place was named Koṇḍakunde [12] and secondly, it was reckoned as a *tīrtha*, *i.e.* a religiously holy place, by the Jainas.

The other inscription [13] is engraved on a slab of stone set up in front of Ādicannakēs'ava temple in the same village. The epigraph is, unfortunately, damaged and worn out in some parts. So, its contents are not fully available to us. It is a Jaina record. Commencing with the familiar invocation to the Jinas'āsana,

9. *Annual Reports on South Indian Epigraphy* for 1939-40 to 1942-43, Appendix B, No.453 of 1940-41.

10. *Ibid.* No. 451.

11. *S.I.I.* Vol, IX, Part.1, *Op.Cit.* No. 150.

12. As seen above, the name Koṇḍakunde is met with in an inscription of the place, dated A.D.1071.

13. *S.I.I.* Vol. IX. Part. 1: *Op.Cit.* No, 288.

it seems to describe the eminence of the place in the following lines. It was renowned, as the record says, in the world on account of its being the birth-place of the great teacher Padmanandi Bhaṭṭāraka who conquered the quarters with the doctrine of *Anēkānta*, a veritable ship to cross the ocean of worldly existence. The name Padmanandi occurs twice in the description and there is an allusion to the *Cāraṇas*, which is significant. We may recall here the description in the Bastihaḷḷi record cited above. Padmanandi, as we have already noted, was the name of Koṇḍakundācārya; and the teacher is mentioned in some inscriptions in association with the *Cāraṇas*.[14] Thus it seems, we are justified in assuming that Padmanandi of the present epigraph is identical with Koṇḍakundācārya. The record next mentions Koṇḍakunda *anvaya*. This inscription refers itself to the reign of the Western Cālukya king Vikramāditya VI who ruled from 1076 to 1126 A.D. and the portion containing the precise date appears to have been lost. We may, however, place it approximately by the end of the eleventh century.

The importance of this epigraph is threefold. Firstly, it furnishes epigraphical evidence in support of the statement that Padmanandi was another name of Koṇḍakundācārya. Secondly, this evidence becomes the earliest; for Jayasēna, the first commentator of Koṇḍakundācārya, who revealed his identity with Padmanandi, has been placed in the second half of the twelfth century A.D.[15] Thirdly, coming as it does from the very home of the teacher, it offers additional proof testifying that modern Konakoṇḍla or Koṇḍakundi was the native place of Koṇḍakundācārya.

We may further notice a few more facts. Another epigraph[16] on the hillock *Rasāsiddhula Guṭṭa*, mentions S'rī Vidyānanda Svāmi. This is probably identical with the great Jaina scholar

14. *Pravacanasāra* : *Op.Cit.* Intro. pp.vii-viii.

15. *Ibid.* Intro. p. civ.

16. *Annual Reports on South Indian Epigraphy*, 1939-40 to 1942-43, App. B, No. 452 of 1940-41. I have examined the original impression of this record and think that it can be assigned approximately to the sixteenth century on palæographic consideration, as it is not dated.

Vādi Vidyānanda who flourished in the sixteenth century. It is stated about this Vādi Vidānanda that he held great festivals in Kopaṇa and other *tīrthas*.[17] As seen above, Koṇḍakunde was regarded as a *tīrtha* and held in reverence apparently on account of its association with Koṇḍakundācārya. So it is just possible that Vādi Vidyānanda visited this place and performed some religious ceremony here also. Lastly, it is reported that formerly there were residing in this village many Jaina families, some of whom had survived even until recently.

A first hand study of the antiquities of the place has thus convinced us that Konakoṇḍla or Koṇḍakundi was a stronghold of Jainism from early days up to the modern times and that it was the home of Koṇḍakundācārya. The date of this teacher has been placed by Dr. Upadhye approximately in the first century A. D.[18] There are indications, however, to surmise that the place was a seat of Jainism even prior to the advent of this teacher [19] who became famous after its name. We can also visualise the possibility of its having sprung to greater renown on account of the eminence of this great teacher.

In course of the above study we have noted that Koṇḍakunde or Koṇḍakundi was the original name of the place and that it belonged to Karnāṭaka. Most of the inscriptions found in this place are in Kannaḍa. Place-names ending in *kunde*, *kunda* or *gunda* are commonly met with in the Kannaḍa country; for instance, Meḷa-kunde, Ok-kunda, Nar-gunda, Navil-gunda, etc. There is a village named Bala-kundi in the Bellary District and the latter part of this name is identical with that of Koṇḍa-kundi. It is of interest to note that the original name of this village was Balla-kunde which ended precisely like Koṇḍa-kunde. Etymologically speaking, *koṇḍa* and *kunda*, the two Kannaḍa components of the name, mean almost the same thing, *viz.* hill. The expression *kunda* in Kannaḍa compares with *kuṉṟam* of Tamil. Thus the expression Koṇḍakunde would mean a hill settlement or a place

17. *Ep. Car.*Vol.VIII,Nagar 46.
18. *Pravacanasāra* : Introduction, p. xxii.
19. Nathurama Premi : *Jaina Sāhitya aura Itihāsa* (Hindi). pp. 11-12.

situated on or near a hill.[20] This literal explanation of the name eminently suits the location of the village Koṇḍakundi which lies in close proximity of a hill range.

The above discussion would help us appreciate the true and correct form of the teacher's name which must be Koṇḍakunda. In the hands of Sanskrit writers it was changed to Kuṇḍakunda. It is worthwhile to observe that in the inscriptions of the Kannaḍa country, the teacher is generally mentioned as Koṇḍakunda. Subsequent writers invented legends explaining the Sanskritised appellation Kuṇḍakunda of the teacher. For instance, a sixteenth century inscription [21] in the Ratnatraya Basadi at Bīḷigi, North Kanara District, Bombay State, narrates the following typical story. Once a mischievous person who was adversely disposed towards the teacher, concealed a pot of wine in the latter's cell and complained before the king against his reprehensible conduct. The teacher was summoned to the court along with the pitcher. And lo! by the power of holy incantation he had turned it into a jar full of jasmine flowers. Hence the sage became famous as Kuṇḍa-kunda, *i.e.* Jar of Jasmine.

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20. Place-names ending in *kunda* or *gunda* in Kannaḍa and *Kuṉṟam* in Tamil seem to have been derived originally on account of their association with a hill or situation in an elevated tract.

21. This epigraph forms part of my private collection of unpublished inscriptions. The text of this inscription was composed by the famous Kannaḍa grammarian Bhaṭṭākalaṅka.

LARGEST PROVINCIAL ORGANISATIONS IN ANCIENT INDIA*

BY K. V. SUBRAHMANYA AIYER, B.A.

No. 442 of S.I.I.Vol.VIII. (A. R. No. 154 of 1903)

On the south wall of the Sukhanātha temple at Pirāṉmalai in the Tiruppattur Taluk, Ramnād District

TEXT

1 Svasti S'rī [I*] S'rī-Bhūmidēvi-putrāṇām kshāra kshīrōda-pūrvinām [I*] Jayanti Chitralōkānām rājya-paripālakā-nām Sarva-lōka-hit[ārthā]ya Chitramēḷī[s'a*] s'āsa-nam [II*] Tribhuvanās'raya-Pañcha-s'ata-vīra-śāsa-nam[II*] Lakshṇa-Lakshmī-vilāsā-

2 laṅkṛita-vakshasthala-bhuvana-parākrama s'rī-Vāsudēva-sahāyakaṉ Dēvi-mūlapatralōpa-s'rī-Aimpoḻir-Paramēs'-varikkum Bhūmidēvikkum makkaḷāgi nigaḷāniṉṟa madi toḍa-poṅgu māḍavīdi padiṉeṭṭu-ppaṭṭiṉamum muppattiraṇḍu vaḷarpuramum aṟupattu-nā-

3. lu Kaḍigai-ttāvaḷamum tāvaḷatt-irundu taṉmai vaḷarkkuñ=cheṭṭiyuñ = Cheṭṭichiṟapputtāṉun = tavar-oṉṟ-illāda taṉmaiy=oḻukkattu=kKavarai taṉṉoḍu Kās'yapaṉ viḍ-utta Chāmuṇḍēs'variyum Uruttiraṉ viḍutta Ōlaivāri-yaṉum uṉṉiyadu muḍikkum oṉ-ḍiral vī-

4 rar paṉṉiru-taṟattu=ppaṇi-s'ey-makkaḷum[I*]muṉṉiyāga muḻav-oli vaḷarkkum Muttamiṭ-pāḍalōḍ-āḍal-ōva viḷa-vum vēḷviyum viḷaṅgiya vīdiyuḍai=tteṅgum palāvun=tē-māñ-jōlaiyum chandana-vēli=chchaṇbaga=ppoḷi-lium vāḷaiyuṅ-kamugum vaḷar-koḍi-mul-

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* Continued from Vol. XLV Page 286.

5. laiyum pūvaiyuṅ-kiḷḷaiyum polivoḍu s'ūḻa vāṭṭam-iṉṟi=kkūṭṭam peruga aṟam vaḷara=kKalimeliya=pugaḻ peruga=ppagai paṉiya=ttis'aiy-aṉaittuñ-cheviḍupaḍa=chcheṅkōlē muṉṉāgavuñ=chempoṟ-pas'um-paiyē deyvamāgavu-

6. ṅ=kshamaiviṉoduṅ=karuṇaiy-eyda-[101] chchamayadaṉmaiy=inidu naḍātti nigaḻāniṉṟa nāṅgu dis'ai samasta-lōka=ppadiṉeṉ-vishaiyattōmum [I*] Eṭṭai vaṭṭaiy-iḍaivaṭṭaigaḷiṟ=ris'ai-viḷaṅgu tis'aiy-āyiratt-aiññūṟṟu-varōmum Ēṟus'ātt-Iṟaṅgus'āttu-t-

7. tis'ai-viḷaṅgu tis'aiy-āyiratt-aiññūṟṟuvarōmum Aṟṟaivaṭṭaiy=Aruvaṭṭai Nārattarai Nalvāttarai tis'ai-viḷaṅgu tis'aiy-Āyiratt-aiññūṟṟuvarōmum Aṟaṅgu-Taraṅgaḷiṟ tis'ai-viḷaṅgu-tis'ai-āyiratt-aiññūṟṟuvarōmum Nāḍu-Nagaraṅgaḷir tis'ai-viḷaṅgu-

8. tis'aiy-āyiratt-aiññūṟṟuvarōmum 1 Kēraḷasiṅga-vaḷanāṭṭu Aruvimāṅagaramāṉa Kulas'ēkharappaṭṭanattu nagaratt-ōmum Tuvarāpadi-nāṭṭu Eripaḍainallūr Vaḍamaṭṭai-nagarattōmum Puṟamalai-nāṭṭu Pudutteruv=āṉa S'ēr-anārāyaṇapurattu nagarattōmum Kaḍalaḍayād-ilaṅgai-koṇḍas'ōḻa-vaḷanā-

9. ṭṭu Uṟattūr-kūṟṟa=kKoḍumbāḷūr Maṇikkirāmattu naga-rattōmun Tirukkōṭṭiyūr Maṇiyambalattu nagarattōmum Kēraḷas'iṅga-vaḷanāṭṭu Aḷagāpuramāṉa S'eḻiyanārāya-ṇapurattu nagarattōmum Aiyapoḻil-vaḷanāṭṭu=kKalvāyal-nāṭṭu=chChundarapāṇḍiyapurattu nagaratt-ōmum Kaḷavaḻi-nāṭṭu Aḷagai-

10. mānagaram-āṉa Jayaṅgoṇḍas'ōḻapperunteru-nagarattōmum Maṇḍaligaṉ Gambhīrapperunteru nagarattōmum Paṉ-ṉiraṇḍunagarattu Jayaṅgoṇḍas'ōḻapuram uḷḷiṭṭa nagara-ttōmum Karuvūr Kaṇṇapuram Paṭṭāli Talaiyūr Rājarājapuram Kīraṉūr uḷḷiṭṭa pala nagaraṅgaḷil nagarattōmum Tirumalai-nāṭṭu

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101. Read ' ēydi ' as in No. 129 of *S.I.I.* Vol. VII.

11. Tirukkoḍuṅkuṉṟattu = ttirumalaiy = aḍivārattu Māṟkka-vagaitī[r*]tta-mudaliyār-Nāyaṉār Uḍaiyār Aḷagiya-Tiruchchiṟṟ-ambalamuḍaiya-Nāyaṉār tirukkōyilum tirukkuḷamum maḍamun = tirumaḍai-viḷāgamum Padi-ṉeṉ-vishayattār rakshaiy-ādalāl in-Nayaṉār-kōyil tiruk-kāvaṇattu niṟaivaṟa-niṟain-

12. du kuṟaivaṟa-kkūḍi amaiya = ppēs'i is'aiya = chcheyda Daṉmasamaiya-kāriyamāvadu [11*] Iṉ-Nāyanārkku = ttiruppadi-māṟṟukun-tiruppaṇikkun - tirupparis'aṭṭan = tirumēṟpūchchukku inda maḍattukkum maṟṟum-uḷḷa nimandaṅgaḷukkum chandirādittavaṟ s'elvadāga vait-tukkuḍuttapaḍi āvadu [11*] uppu-po-

13. di oṉṟukku[102] kās'u oṉṟum uppu pākkattukku-kās'u arai-yum uppu-ttalaichchumai oṉṟukku = kkās'u araiyum **uppu** vaṇḍi oṉṟukku kāsu pattum neṟ-podi oṉṟukku = kkās'u oṉṟum neṟ-pākkam oṉṟukku = kkās'u araiyum nel vaṇḍi oṉṟukku kās'u pattum aris'i vaṇḍi oṉṟukku

14. = kkās'u irupadum aris'i = ppodi oṉṟukku = kkās'u iraṇḍum aris'i = ppākkam oṉṟukku = kkās'u oṉṟum payaṟṟam vaṇḍi oṉṟukku = kkās'u irupadum payaṟṟam podi oṉṟukku = kkās'u oṉṟum payaṟṟam pākkam oṉṟukku = kkās'u araiyum avarai tuvarai vaṇḍi oṉṟukku = kkās'u irupadum avarai tuvarai-

15. ppodi oṉṟukku = kkās'u oṉṟum pākkam oṉṟukku = kkās'u araiyum āmaṇakkaṅkoṭṭai vaṇḍi oṉṟukku = kkās'u pattum podi oṉṟukku = kkās'u araiyum pākkam oṉṟukku = kkās'u kālum pākku = ppodi oṉṟukku = kkās'u nālum pākkam oṉṟukku = kkās'u iraṇḍum miḷaku podi oṉṟukku =

16. kkās'u aiñjum miḷaku pākkam oṉṟukku = kkās'u iraṇḍ-araiyum mañjaḷ podi oṉṟukku = kkās'u mūṉṟum pākka-ttukku = kkās'u oṉṟ-raiyum S'ukk = ppodi oṉṟukku = kkās'u mūṉṟum pākkattukku = kkās'u oṉṟ = araiyum veṅgāyam kaḍugu jīragam podi oṉṟukku = kkās'u iraṇḍum pākkattukku = kkās'u oṉ-

102. After this *karidikkuk* is repeated.

17. ṟum kaḍu nelli tāṉṟi-ppodi oṉṟukku=kkās'u oṉṟum pākkattukku=kkās'u araiyum iruppu vaṇḍi oṉṟukku=kkās'u irupadum iruppu podi oṉṟukku=kās'u iraṇḍum pākkattukku=kkās'u oṉṟum parutti vaṇḍi oṉṟukku=kkās'u pattum podi oṉṟukku=kkās'u iraṇḍum pākkam oṉṟukku=kkās'u o-

18. ṉṟum nūl vaṇḍi oṉṟukku=kkās'u irupadum nūl podi oṉṟukku=kkās'u aiñjum pākkam oṉṟukku=kkās'u iraṇḍ-araiyum talaichchumaikku=kkās'u iraṇḍum parutti talaichchumaikku=kkās'u araiyum parum-puḍavai podi oṉṟukku=kkās'u pattum meṉ-puḍavai-ppodi oṉṟukku=kkās'u irupadum parum puḍavai

19. ppākkuttukku=kkās'u aiñjum meṉ-puḍavai pākkattukku =kkās'u aiñjum talaichchumaikku=kkās'u aiñjum ulaṇḍu-pīli talaichchumai oṉṟukku=kkās'u aiñjum meḷugu podi oṉṟukku=kkās'u pattum pākkattukku=kkās'u aiñjum talaichchumai oṉṟukku=kkās'u nālum tēṉ kuḍam oṉṟukku=kkās'u nālum eṭ=po-

20. di oṉṟukku=kkās'u nālum pākkam oṉṟukku-kkās'u iraṇḍum talaichchumai oṉṟukku=kkās'u oṉṟum kōñigaippaṭṭu=podi oṉṟukku=kkās'u iraṇḍum pākkat-tukku=kkās'u oṉṟum talaichchumai oṉṟukku=kkās'u oṉṟum Sandaṉam podi oṉṟukku=kkā'su muppadum agil s'umai oṉṟukku=kkās'u muppadum paṭṭuppaṭṭā-

21. vaḷa=chchumai oṉṟukku=kkās'u mūṉṟum paṉṉīr=kku(ṭ)ṭam oṉṟukku=kkās'u muppadum s'avari-mayir chchumai oṉṟukku=kkās'u muppadum kaṟpūrattayilan-chumai oṉṟukku=kkās'u irupadum s'āndu puḷugu s'avvādu kombu oṉṟukku=kkās'u padiṉaiñjum i=chcharakkukkaḷukku pākkattil koḷḷum-paḍikku talai-chchumai oṉṟu mukkāl keḷvadā-

22. gavum s'ēmāḍu[103] oṉṟukau=kkās'u iraṇḍum kudirai oṉṟukku achchu=kkaḷum āṉai oṉṟukku achchu araiyum

103. Read *s'ēvāḍu*.

maṟṟum eppērppaṭṭa sarakkukkaḷukkum immachch-ādigaḷile[104] koḷvadāga=chchamaiya ppiḍipāḍu paṇ-ṇikkuḍuttōm ti'sai-viḷaṅgu tis'ai āyiratt=aiññūṟṟu varomum [1*] Aruvimāna-

23. garam eḻuttu[1] Pārviḷaṅ-kuḍi-kiḻavar tulaiyāda-s'elvar Sokkamaṅgalamuḍaiyār [1*]Poḷḷanāṭṭuvēḷar Poṟkaṭ-ṭiyuḍaiyār[1*]Avaṉichchūḷāmaṇināṭṭuvēḷār Āṇm-aṇūruḍaiyār Māṇikkarāyar [1*]Āmbarkiḻār Aḻagai-māṉār[1*] Paravaiyuḍai yār Maṇḍalavarais'ar Uṟattū-ruḍaiyāṉ Aḻagaikkō-

24. ṉār[1*]Pālaiyūruḍaiyāṉ Paṭṭiṉasuvāmi[1*]Pāḷaiyūru-ḍaiyār Vaṇigarāyar Puḷiyaṅguḍaiyār[1*]Pāmbuṇi-nāṭṭu Vēḷār Kōvalūruḍaiyār Tamiḻadaraiyar[1*]Arum-bākkiḻār Vaṇigarādittar[1*]Kōvalūruḍaiyār S'ivabattar [1*]Tuḷāruḍaiyār Namas'ivāyadēvar[1*]Paṭṭamuḍai-yār Āṉai Namadeṉṟa-Perumāḷ[1*]Aṉaippāḍiyuḍai-

25. yār Udaiyappiḷḷai[1*]Paravaiyuḍaiyār S'eṭṭiyāṇḍār[1*] Muṭṭappāḍiyuḍaiyār Toṇḍaimāṉār [1*]Kalasappāḍi-yudaiyār Tiruññānasambandar [1*]Nāvaluḍaiyār Tiru-ññānasambandar [1*]Arumbākkiḻār Toṇḍai-nāḍu-kiḻavar [1*] Uṟattūruḍaiyār Tiruttoṇḍattogaiyār[1*]Marudū-ruḍaiyār S'akkaravartti Kiḷippaṟṟumār[1*]Tiruchchi-

26. rāppaḷḷiyuḍaiyār Aḻagāpura[kara]ppaṟṟuḍaiyār Udaiya-ppiḷḷaiyāṉa Irunedikkuḍaiyār[1*]Maṇṇi-nāṭṭu Vēḷār Poṉṉambalakkūttar[1*] Pūdamaṅgalamuḍaiyār Puran-darar [1*]Neduvāyiluḍaiyār Paḷḷiyaṇimār [1*] Tiruk-kōṭṭiyūr Maṉaṟkuḍaiyār Āṉandakkūttāṇḍār [1*] Ma-

27. ṉaṟkuḍaiyār Tiruvambalapperumāḷ[1*] Peruñchēvūruḍ-aiyār Aṇiyaraṅga=tTādan[1*]Pākkamuḍaiyār S'rī-Nandagōpar[1*] Paṇṇai-kkilavar Pāṇḍiyadaraiyar [1*]Aḻis'irpākkamuḍaiyār Ba[k*] ttarkkaruḷs'eyvār[1*] Aḻagaimānagar v[ai]s'iravaṇar [1*] S'ikkaluḍaiyār Vaḻudikkōṉār [1*] Aḻis'iṟpākkamuḍaiyār Pollādapi-

104. Read *immariyādiyilē*.

28. Ilai[1*] Aṉaippāḍiyuḍaiyār Tirumuṇḍamaḷagiyār[1*] Niyamattil Āvaṉiyuḍaiyār S'eppamuḍai=chChambandar[1*] S'iṟrambalamuḍaiyār Amarakōṉār[1*]Toṇḍai-nāḍu-kiḷavar S'ivadavaṉapperumāṉ[1*]Sundara-pāṇḍi-yapuram Veṇṇainallūruḍaiyār Tillaināyagappiḷḷai[1*] Sembaṅguḍaiyār Peṟṟapillai [1*] Pāmbu-

29. ramuḍaiyār Uḍaiyapiḷḷai[1*]Pērāmbūruḍaiyār Tādar[1*] Kāḷaiyārkāvupperunteru Paṭṭiṉasvāmigaḷ Vaṇigar mātākkaḷ S'okkañāṉasambandar[1*] Eṟipaḍainallūr Vēmbuḍaiyār[1*]Malaimaṇḍala mātākkaḷ[1*] Marut-tuvakkuḍaiyār kannāvuḍaiyār [1*] Muruttu-vakkuḍai-yār S'okkañānasambandar[1*] Vāḍāvuḍaiyār Nittar-vālaiya-

30. — ṉ Kūttaṉāṉa Teṉṉakōṉār[1*] Māṅguḍaiyār Maṉṉaṉāṉa Māṇikkarāyar[1*]Māṉguḍaiyār Poṉṉināṭṭukkōṉār[1*] Koḍumbāḷūr Māḍattāṇḍār Tillaivēndar Piḷḷāṇḍāṉa Piḷḷaiyeṉādār Sundarapperumāḷāṉa Tamiḷakōṉār[1*] Pudutteru Nāvalūruḍaiyār S'ivabattar[1*]Nāṭṭārpaḷḷi-yuḍaiyār Tiruniṟuparappiṉār[1*]Tirunallūruḍaiyār U-

31. ḍaiyapiḷḷai[1*]Vāguḍaiyār Vaḷudikkōṉār[1*] Tiruvēṭpūr-uḍaiyār Pāṇḍikkōṉār[1*]Vādavūruḍaiyār Daṉmapari-pālar[1*] Aḍaippuḍaiyār Appāṇḍār[1*] Māttuḍaiyār Kandappiḷḷai[1*] Virāṇakkuḍaiyār Āḷavandāṉāṉa Maṇ-ḍalasuvāmi[1*] **I-p.Padiṉeṉ-Vishaiyattār paṇikka ivvamaiv-eḷudiṉeṉ i-n Nāyanār kōyiṟ-kaṇa-**

32. **kkaṇ** Kaṇṇaṅguḍaiyāṉ Kēraḷaṉ Battaṟkaruḷs'eyvāṉāṉa Sundarapāṇḍiya-Mūvēndavēḷān ௳Idu Paṉmāhēs'vara-rakshai ௳Jayaṅgoṇḍas'ōḷapurattu Kāḷimaṇḍalamaṇigaḷ eḷuttu[1*] Samaiyachchakkaravatti eḷuttu[1*]Āḷkoṇ-

33. ḍāṉ S'ivabattan eḷuttu[1*]Kudandaippiriyaṉ eḷuttu[1*] Sōmaṉ Viḷumbāṉāṉa Uṟaiyūruḍaiyāṉ eḷuttu[1*]Abi-māṉas'ōḷapurattu Ambalavaṉ Jayaṅgoṇḍas'ōḷa=chchi-lai-s'eṭṭi uḷḷitār eḷuttu[1*] Pēṭṭaiyil Uḍaiyāṉ Āpattukk-āttāṉ eḷuttu[1*]Toṭṭi-

34. puramāṉa Rājakēs'aripurattu Tāvaḷakkoṇḍāṉ eḻuttu[1*] S'ivapādas'ēkarapurattu Kāḷi Muppēruḍaiyāṉ eḻuttu[1*] Samaiyapurandaraṉ uḷḷi[ṭṭār] S'ōḻapāṇḍiyapurattu=kKoḻundaṉ Uḍaiyār Samaiyamandiri eḻttu[1*] Māṇikkāṇḍān eḻuttu[1*] Paḷḷi-Ko-

35. ṅgāṇḍāṉ eḻuttu[1*]Kōṭṭaikkaraiyāṉ Kōḻaris'ēkaripurattu Kuṟṟaṉ S'ēvaṉ uḷḷiṭṭār eḻuttu[1*]Karuvūr-Vañjimāṉ-agaram Muḍivaḻaṅgus'ōḻapurattu Piḷḷai Kāṉaṉāṭṭuch-cheṭṭi eḻuttu[1*] Māṇikkaṉ Eripattāṇḍāṉ eḻuttu[1*] Talaiyūr-nāṭṭu Naṉmuttavaṇigaṉ

36. Kīraṉūruḍaiyāṉ Koṅgamaṇḍala S'ilaiseṭṭi[1*]Kaṇṇa-purattu Tēvaṉ S'amayamāṭā[1*]Muḍigoṇḍattu S'ōlai S'okkañānasambandaṉ[1*]Koṟṟaṉūruḍaiyāṉ Maṇḍa-lasuvāmi[1*]Kudiraiseṭṭigaḷil vaṇigar Nārāyaṇaṉ eḻuttu : ௨

TRANSLATION

(*Ll*.2-6) We, (the members of the assembly) of the Eighteen districts composed of all classes of people situated in the four quarters, setting before us the righteous sceptre of the king and respecting as goddess the purse filled with fine gold, justly conducted the transactions of the assembly (*samaya dharma*) with patience and sympathy in such a way that the populace prospered and were free from cares, that virtue prospered, *Kali* (*i.e.* sin) might fade, fame spread and enemity subdued,

that the eighteen *Paṭṭiṉam* with their streets having terraced buildings which rise so high as to touch the moon ; the thirty-two *Vaḷarpuram* (growing towns) ; the sixty-four *Kaḍigaittāvaḷam* the Ceṭṭis and the Ceṭṭi greatmen, who, residing in the *tāvaḷam* (ever) contribute to the growth of (their) *dharma* ; these along with the *Kavarai* of flawless righteous conduct, the Cāmuṇḍēs'vari sent by Kās'yapa, the *Ōlai-variyaṉ* sent by Rudra and the twelve classes of workmen of unique prowess that executed all conceivable behests,

the streets appearing in all splendour with their festivities and religious sacrifices and never ceasing dances conducted to the accompaniment of the beating of the big drum and the songs composed in the three kinds of Tamil.

and surrounded by cocoanut palms, jack trees, sweet mango plants, *s'aṇbaga* gardens with sandal-wood fence and plantains, areca-palms and the spreading jasmine creeper beautifully encircled by *pūvai* and parrots.

(*Lḷ* 6-10) With all the assemblies of the Thousand Five Hundred, *viz.*

Dis'ai Thousand Five Hundred of the Eṭṭaivaṭṭai and Iḍaivaṭṭai renowned in all quarters ;

Dis'ai Thousand Five Hundred of the Ērus'āttu and Iraṅgus'āttu, renowned in the quarters ;

Dis'ai Thousand Five Hundred of the Aṟṟaivaṭṭai and Aṟuvaṭṭai and Nārattarai and Nalvāttarai renowned in the quarters ;

Dis'ai Thousand Five Hundred of the Araṅgam and Taraṅgam renowned in the quarters ;

Dis'ai Thousand Five Hundred of the Nāḍu and the Nagara renowned in the quarters ; along with

the Nagarattāṟ of Aruvimaṅgalam *alias* Kulas'ēkharapaṭṭinam in Kēraḷas'iṅga-vaḷanāḍu,

the Nagarattār of Eṟipaḍainallūr-Vaḍamaṭṭai in Tuvarāpatināḍu,

the Nagarattār of Pudutteru *alias* Sēranārāyaṇapuram in Puṟamalai-nāḍu,

the Maṇigrāmattu-Nagarattār of Koḍumbāḷūr in Uṟattūr-kūṟṟam a subdivision of Kaḍalaḍaiyādilaṅgaikoṇḍas'ōḷa-vaḷa-nāḍu,

the Nagarattār of Tirukkōṭṭiyūr-Maṇiyambalam,

the Nagarattār of Aḷagāpuram *alias* S'eḻiyanārāyaṇapuram in Kēraḷasiṅga-vaḷa-nāḍu,

the Nagarattār of Sundarapāṇḍiyapuram in Kalvāyil-nāḍu of Ayyapoḷil-vaḷa-nāḍu,

the Nagarattār of Aḷagaimānagaram *alias* Jayaṅgoṇḍas'oḷap-perunteru in Kaḷavaḻi-nāḍu,

the Nagarattār of Maṇḍaligaṟ Gambīrapperunteru, as also

the twelve Nagarams including Jayaṅgoṇḍas'ōḷapurattu-Nagarattār and

the Nagarattār of Karuvūr, Kaṇṇapuram, Taṭṭōli, Talaiyūr, Rājarājapuram, Kīraṉūr and several other cities (*Nagaraṅgaḷ*).

(*Ll.* 11-12) All these having assembled in full without deficiency in the number required for forming the quorum in the *tirukkāvaṇam* of the temple of Mārgavagai-tīrtta-mudaliyār-Nāyaṉār Uḍaiyār-Aḷagiya-Tiruccirrambalamuḍaiya-Nāyaṉār situated at the foot of the Tirukkoḍuṅkuṉṟam hill in Tirumalai-nāḍu, made the following *samaya-dharma kārya* after holding convincing discussions resulting in a unanimous agreement assigning the undermentioned fees so as to last as long as the moon and the sun for the *tiruppaḍimāṟṟu* (*i.e.* the sacred daily offerings), *tiruppaṇi* (*i.e.* repairs of the temple), the *tirupparis'aṭṭam* and *tirumēṟpūccu* (*i.e.* sacred anoinment of the body of the god) of the temple, for the requirements of the *maṭha* and for other requirements, as the sacred temple, the sacred tank, the *maṭha* and the *tirumaḍai-viḷāgam* are kept under (our, *i.e.* Padiṉeṇ-viṣayattār's) protection.

ARTICLES	Kās'u per *padi*	Kās'u per *pakkam*	Kās'u per headload	Kās'u per cart
Uppu (Salt)	1	½	½	10
Nel (Paddy)	1	½	...	10
Aris'i (Rice)	2	1	...	20
Payaṟu (Green gram)	1	½	...	20
Avarai (Beans)	1	½	...	20
Tuvarai (Dhal)	1	½	...	20
Āmaṇakku (Castor seed)	½	¼	...	10
Pākku (Areca nuts)	4	2	...	...
Miḷagu (Pepper)	5	2½	...	...
Mañjaḷ (Turmeric)	3	1½	...	...
S'ukku (Dried ginger)	3	1½	...	...
Veṅkāyam (Onion)	2	1	...	...
Kaḍugu (Mustard)	2	1	...	...
Jīrakam (Cumin seed)	2	1	...	...
Kaḍukkāy (Chebulic Myrobalans)	1	½	... ...	... ...
Nelli (Embellic Myrobalans)	1	½	...	...
Tāṉṟi (Beleric Myrobalans)	1	½	...	...
Irumbu (Iron)	2	1	...	20
Parutti (Cotton)	2	1	½	20
Nūl (Yarn or thread)	5	2½	2	20
Parum Puḍavai (Thick cloth)	10	5	...	...
Meṉ Puḍavai (thin cloth)	20	5	5	...
Ulaṇḍu (a kind of thread)	...	...	5	...
Meḷugu (Wax)	10	5	4	...
Tēṉ (Honey)	4 *Kās'us* for a pot			
Eḷ (Sesamum)	4	2	1	...
Kōṇi (Gunny)	2	1	1	...
S'andaṇam (Sandal)	30	...	...	...
Agil (Cedar)	30 *kās'us* per bundle			
Paṭṭu Paṭṭāvaḷam (Silk)	30 *kās'us* per bundle			
Paṉinīr (Rose Water)	30 *kās'us* per pot			
Savari-mayir	30 *kās'us* per load			
Kaṟpūra-tailam	20 *kās'us* per load.			
Sāndu *Puḷugu* *Javvādu*	15 Kās'us per *Kombu*. For head-loads of these articles 3/4 of the rates prevailing for *pākkam* shall be levied			
S'āvāḍu	2 *kās'us*			
Kudirai (horse)	¼ *accu* each			
Āṉai (elephant)	½ *accu* each			

Thus had the *samaya-piḍipāḍu* been drawn up and given by the Diśai Thousand and Five Hundred renowned in all the quarters.

(*Ll.* 22 to 36) (This is the) signature of (the assembly of) Aruvimāṉagaram S'okkamaṅgalamuḍaiyār, chief of endless wealth whose fame is known in all the world. Poṟkaṭṭi-uḍaiyār, the Vēḷār of Poḷḷa-nāḍu, Māṇikkarāyar of Āṉmaṉūr, the Vēḷār of Avaṉis'ūḷā-maṇi-nāḍu. Aḷagaimāṉār, the lord of Ambar. Maṇḍalavaraiśar of Paravai, Aḷagaikkōṉār of Māttūr, Paṭṭiṉasuvāmi of Pālaiyūr. Puḷiyaṅguḍaiyāṉ Vaṇigarāyar of Pālaiyūr. Vēḷār of Pāmbuṇi-nāḍu. Tamiḷadaraiyar of Kōvalūr. Arumbākkiḷāṉ Vaṇigarādittaṉ. S'ivabhaktar of Kōvalūr. Namaśivāyadēvar of Tuḷār. Ānainama-deṉṟa Perumāḷ of Paṭṭam. Uḍaiyappiḷḷai of Āṉaippāḍi. S'eṭṭiyāṇ-ḍār of Paravai. Toṇḍaimāṉār of Muṭṭappāḍi. Tiruñānasam-bandar of Kalaśappāḍi. Tiruñānasambandar of Nāval. Toṇḍai-nāḍukiḷavar of Arumbākkam. Tiruttoṇḍattogaiyār of Uṟattūr. Chakkaravartti Kiḷippaṟṟūrār of Marudūr. Aḷagāpura-Karappaṟ-ṟuḍaiyār Udaiyappiḷḷai *alias* Irunedikkuḍaiyār of Tirucci-rāppaḷḷi. Poṉṉambalakkūttaṉ, the Vēḷār of Maṇṇi-nāḍu. Puran-darar of Pūdamaṅgalam. Paḷḷiyaṇimār of Neḍuvāyil. Maṇaṟ-kuḍaiyār Ānandakkūttāṇḍār of Tirukkōṭṭiyūr. Tiruvambalapperu-māḷ of Maṇaikuḍi. Āṇaiyaraṅgar Tādar of Peruñjēvūr. S'rī Nandagōpar of Pākkam. Paṇṇaikiḷār Pāṇḍiyadaraiyar. Bhaktaṟ-karuḷśeyvār of Aḷiśirpākkam. Vaśiravāṇar (Vais'ravaṇa) of Aḷagaimānagar. Vaḷudikkōṉ of S'ikkal. Pollādapiḷḷai of Aḷis'iṟ-pākkam. Tirumuṇḍamaḷagiyār of Āṉaippāḍi. Āvaṇiyuḍaiyār S'eppamuḍai Sambandar of Niyamam. Amarakōṉār of Siṟṟam-bar. S'ivadavaṇapperumāṉ, the chief of Toṇḍaināḍu. Veṇṇai-nalūruḍaiyar Tillaināyakappiḷḷai of Sundarapāṇḍiyapuram. Peṟ-ṟappiḷḷai of Sembaṅguḍi. Uḍaiyapiḷḷai of Pāmburam. Tādar of Pērāmbūr. Paṭṭiṉaśvāmigaḷ of Kāḷaiyakkāvu Perunteru. Vaṇigar-mātākkaḷ S'okka Jñānasambandar Vēmbuḍaiyār Malai-maṇ-ḍala-mātākkaḷ of Eṟipaḍainallūr. Kaṇṇāvuḍaiyār of Maruttuvak-kuḍi. S'okka Jñānasambandar of Maruttuvakkuḍi. Nittarvālaiya . . ṉ Kūttaṉ *alias* Poṉṉinättukōṉār of Māṇiguḍi. Teṉṉakōṉār of Vāḍāvūr. Maṉṉan *alias* Māṇikkarāyar of Māṅguḍi. Maḍattāṇḍār of Koḍumbāḷūr. Tillaivēndar Piḷḷāṇḍan *alias* Piḷḷai Eṉādar,

Sundara Perumāḷ *alias* Tamiḻakōṉār. Nāvaluḍaiyār S'ivabhaktar of Puduteru. Tiruniṟuparappiṉār of Nāṭṭārpaḷḷi. Udaiyappiḷḷai of Tirunallūr. Vaḷudikkōṉār of Vāguḍi. Pāṇḍikkōṉār of Tiruveṭpūr. Daṉmaparipālar of Vāḍavūr. Appāṇḍār of Aḍaippūḍi. Kandappiḷḷai of Māttūr. Āḷavandāṉ *alias* Maṇḍalasvāmi of Vīraṇakkuḍi. Kēraḷaṉ Bhaktarkaruḷs'eyvāṉ *alias* Sundarapāṇḍiya Mūvēndavēḷāṉ of Kaṉṉaṅguḍi, the accountant of this (*i.e.* the said) temple wrote this agreement (*Amaivu*) at the command of (the assembly of) these Eighteen Districts (Padiṉeṉ Viṣaiyattār). This shall be under the protection of the *Paṉmāhēs'varas*. Signature of Kāḷi Maṇḍalamaṇigaḷ of Jayaṅgoṇḍas'ōḷapuram. Signature of *Samaya Cakravarti*. Signature of Āḷkoṇḍāṉ S'ivabhaktaṉ. Signature of Kuḍandaipiriyaṉ. Signature of S'ōman Viḷumbaraṉ *alias* Uṟaiyūruḍaiyāṉ. Signature of Ambalavaṉ Jayaṅgoṇḍas'ōḷa S'ilaiseṭṭi and others of Abhimānas'ōḷapuram. Signature of Uḍaiyāṉ Āpattukkāttāṉ of Pēṭṭai. Tāvalkkoṇḍāṉ of Toṭṭipuram *alias* Rājakēsaripuram. Kāḷi Muppēruḍaiyāṉ of S'ivapādas'ēkharapuram. Signature of *Samaya mandiri* Koḷundaṉ Uḍaiyāṉ of S'ōḷapāṇḍiyapuram and *Samayapurandaraṉ* etc. (and others). Signature of Māṇikkāṇḍāṉ. Signature of Paḷḷi Koṅgāṇḍāṉ. Kōḷaris'ēkharapurattu Kūṟṟaṉ S'ēvaṉ etc. of Kōṭṭaikkarai. Signature of Piḷḷai Kāṇa-ṉāṭṭu-s'eṭṭi of Karuvūr Vañjimānagaram (*alias*) Muḍigoṇḍas'ōḷapuram. Signature of Māṇikkaṉ Eṟipattāṇḍāṉ. (Signature of) the trader in pearls (*naṉmuttu*) Koṅgumaṇḍala s'ilais'eṭṭi of Kīraṉūr. (Signature of) Dēvaṉ *Samaya-mandiri* of Kaṉṉapuram. (Signature of) S'ōlai S'okkaṉ *alias* Sambandaṉ of Muḍigoṇḍam. (Signature of) Maṇḍalasvāmi of Koṟṟaṉūr. (Signature of) Nārāyaṇa, one of the Kudiraiceṭṭis (dealers in horses).

ADDENDA AND CORRIGENDA

Volume **XLV**. p. 29. *l*.15 *for* 'contributions' *read* 'contribution'
p. 30. f. n 2. *for* 'நிலையாயம்' *read* 'நியாயம்'
p. 37. *l*. 28. *for* 'maḍigal' *read* 'maḍigai'
p. 41. *l*. 3. *for* 'Kani' *read* '*Kaṉṉi*'
p. 71. *l*. 5. *for* 'muluva' *read* 'muḷuva'
p. 72. *l*, 22. *for* 'Jananāth' *read* 'Jananātha'
p. 72. f. n. 53. *for* '*Iṇidu*' *read* '*Iṉidu*' and *for* 'sometime' *read* 'sometimes'
p. 74. Text. *l*.23. *for* 'mudmoḷi' *read* 'mudumoḷi'
p. 78. *l*.8. *for* 'Uttarāpatti' *read* 'Uttarāpati'
p. 79. f. n. 57. *l*.4. *for* 'Āchāyan' *read* 'Āchāryaṉ'
f.n. 57.*l*.8. *for* '*nis'ṇātaḥ*' *read* '*niṣṇātaḥ*'
p. 82. *l*.15 *for* '**पन्नजो**' *read* '**पन्नो**'
p. 83. lines 8 & 10. *for* 'Ugra' *read* 'Ugrā'
p. 84. *l*.12. *for* '(blacksmith)' *read* (blacksmiths)'
for '(goldsmith)' *read* '(goldsmiths)'
p. 85. *l*.23 *for* 'Takaṣa' *read* 'Takṣa'
for '-*mokṣa read* '-*mōkṣa*'
f.n. 63 *l*.2 *for* '*eṅgalōḍu*' *read* '*eṅgaḷōḍu*'
for '*vēḷaikkāraṇ*' *read* '*Vēḷaikkāraṉ*'
for '*eṇṟu*' *read* '*eṉṟu*'
p.86. f.n. 66. *for ṇ read ṉ* in all places.
p.87.*l*.14 *for* '*uvamam-kātti*" *read* '*uvamam-kāṭṭi*'
l.28 *for* 'kaṇṇul' *read* 'kaṇṇuḷ'
f.n. 67.*l*.2. *for* '*kuyiṇarum*' *read* '*kuyiṉarum*
l.3. *for ṇ read ṉ* in all places and *for* '*iḷṇai*' *read* '*ilai*'
l.4. *for* '*poṇ*' *read* '*poṉ*'
l.5. *for* '*niṛai*' *read* '*niṟai*'
l.6. *for* '*seyyuṇarum*' *read* '*seyyuṉarum*'
l.7. *for* '*viṇaiñar*' *read* '*viṉaiñar*', *for* '*poṇ*' *read* '*poṉ*', and *for* '*naṇ*' *read* '*naṉ*'

p. 88.*l*.21. *for* 'Peruṅgadali' *read* 'Peruṅgadai'

f.n. 68. Instead of *ṇ* in '*yavaṇa*' '*viṇaiñar*', '*iṇid*' and '*s'eyviṇai*' *read* with *ṉ*

foot-notes 72 and 73 refer to foot-note 72 only. delete '73' and *for* '*yavaṇar*' read '*yavaṉar*'.

for f.n. '74. *Ibid*. p. 804' *read* '73. Peruṅgadai. p. 804'

for f.n. '75' *read* '74'

p. 89. *for* '(*s'oṉaga-s'iḍukksiṉ-kūḍu*) a kind of covering for the head, [76]' *read* 'a kind of covering for the head (*s'ōṉaga-s'iḍukkiṉ-kūḍu*) [76],

for f.n. '76' *read* '75'

Insert above foot-note 77 foot-note '76. *S.I.I.* Vol. II. p. 434.'

f.n. 77.*l*.2. *for* '*yavaṇa*' *read* '*yavaṉa*'

l.3. *for* '*yavaṇa*' *read* '*yavaṉa*' and *for* '*viṇai*' *read* '*viṉai*'

l.4. *for* '*niṟaiya*' *read* '*niṟaiya*'

l.5 *for* '*nimieri*' *read* '*nimreri*'

f.n. 82.*l*.1. for '*yavaṇa-kaiviṇai*' and '*vaṇappir*' *read* '*yavaṉa-kaiviṉai*' and '*vaṉappir*'.

p. 92.*l*.8. *for* 'represested' *read* 'represented'.

l.20. *for* '*iḍangaḷ*' *read* '*iḍaṅgaḷ*'

l.33. *for* '*grama*' *read* '*grāma*'

p. 93.*l*.7. *for* 'counscellors' *read* 'counsellors'

l.23. *for* '*samaya-kaiya*' *read* '*samaya-kriyā*'

l.28. *for* 'वाथा:' *read* 'बाधा:' and *for* 'साधारण' *read* 'साधारणा'

l.29. *for* 'सत्रोप°' *read* 'तत्रोप°'

p. 94. *l*.24 *for* 'माह' *read* 'महा'

l.25. *for* 'प्राजा' *read* 'प्रजा' and *for* 'कायस्यैश्च' *read* 'कायस्थैश्च'

f.n. 85.*l*.3. *for* 'संघता:' *read* 'संघाता:'

p. 95. *l*.1. *for* 'परद्रव्ये' *read* 'परधनं'
l.2. *for* 'प्रच्चन्ना°' *read* 'प्रच्छन्ना°'
l.3. *for* 'प्रसल्या°' *read* 'प्रसह्या'
l.15. *for* 'घातर्येत्' *read* 'घातयेत्'
f.n. 86.*l*.2. *for* 'पालयितुं' *read* 'पालयितृ'

p. 96. Text *l*.1. *for* '*baudhim*' *read* '*sandhim*'

p. 97. Text. *l*.9. *for* '*āṇḍn*' *read* '*āṇḍu*'

p. 98. Text. *l*.12. *for* '*vigu*' *read* '*viru*'

p. 270.*l*.16. *for* 'vilāsālaṇkṛita' *read* 'Vilāsālaṅkṛita'
f.n.91. *for* '*taṇmai*' *read* '*taṉmai*'

p. 271. f. n. 92. *for* '*taṇmai*' *read* '*taṉmai*'

p. 272. *l*.22. *for* '*nagaraṅgoḷ*' *read* '*nagaraṅgaḷ*'
l.34. *for* 'Aḍagiya' *read* 'Aḻagiya'
l.35. *for* 'Tirukkoduṅkoṉṟam' *read* 'Tirukkoḍunkuṉṟam'

p. 273 *for* 'Embelli Myrobalans' *read* 'Embellic Myrobalans'

p. 274 *for* '*uḷaṇḍu*' *read* '*ulaṇḍu*'

p. 276. *l*.9. *for* 'viṟṟiruppa' *read* 'vīṟṟiruppa'
(3) *l*.13. *for* '*cheviḍupāḍā*-' *read* '*cheviḍupaḍā*-'
f. n. 96 *for* '*keḷumi*' *read* '*keḻumi*'
for '*sūḷa*' *read* '*sūḻa*'

p. 277 *l*.8. *for* '*eḷupattonbadu*' *read* '*eḻupattonbadu*'
l.10. *for* '*cittiramēḷi*' *read* '*citramēḻi*'
l.21. *for* '*karp* =' *read* '*kaṟp* ='

(Concluded)

SRI SANKARACARYA AND HIS MISSION

By S. Srikantaya

S'ruti Smṛti purāṇēdam ālayam karuṇālayam ।
Namāmi Bhagavatpādam S'aṅkaram lōka S'aṅkaram ॥

On the inspiration of His Holiness S'rī S'rī S'rī the late Candrasekhara Bhāratisvāmigaḷavaru of S'arada Pītha, Sringeri and His Holiness S'rī S'rī S'rī Chandrasekharendra Sarasvathi Svamigaḷavaru of the Kāñchī Kamakōti Pītha, Kumbhakonam, I consider myself fortunate in having been able, in however sketchy a manner, to say something of a world teacher, the great advaita philosopher, S'ri S'aṅkara Bhagavatpāda, the home of *s'ruti*, *smṛti* and *purāṇas* and of grace and kindliness.

Tradition, legends and literary records and available references concerning the Jagat guru have been utilised in this narrative of S'rī S'aṅkaracārya.

Sri Sankara's Contribution

S'rī S'aṅkara purified the popular Hinduism of his day, rescued and brought into prominence the idealistic systems of the Vedānta from a position of comparative obscurity compared with the then more popular Sāṅkhya and Vais'ēṣika schools and organised the Hindu church by the establishment of the *maṭhas* throughout India. In an age of religious unrest and strife, with his great compassion for mankind, he preached the gospel of fearlessness, without any narrowness or bigotry and with a breadth of vision and depth of understanding unparalleled in the history of religious thought.

Sri Sankara's Life in Outline

Briefly, S'rī S'aṅkara was born in Kerala, had lost his father before he was four years old, was brought up by his mother, took *sannyāsa* about eight and by the time he was sixteen had completed his works including his great commentaries on the *Prasthānatraya*. The remaining sixteen years of his short life were

occupied in and devoted to the exposition of Advaita Vedānta, propaganda, disputation, establishment of the *maṭhas* and religious institutions throughout the length and breadth of India. Round his life, naturally, miracles cluster and some details concerning his great contribution to world progress in thought and action are given.

RELIGIOUS SYSTEMS IN INDIA

India is the nursery of religious systems and common to all Hindus are (*a*) a belief in God, (*b*) a belief in *karma*, (*c*) a belief in the existence of a spirit, (*d*) a belief in the existing social order or the caste system as a divine institution and (*e*) that whatever is established and has been for generations is right. Though in some respects these beliefs are on the wane, there is an under-current of religious faith in the mind of the Hindu to whom the Vedas are a revelation and sacrosanct. From the snowy Himālayas to the Cape and from sea to sea pervades the peculiar calm of the Indian atmosphere which, despite occasional political storms sweeping from different regions, has been rarely stirred by violent, religious antagonisms.

The Theosophist (Vol. IV. P. 304) mentions that Buddhism, Jainism and the Arhat philosophy existed before the Buddhism of Gautama, *i.e.* the Siddhārtha S'ākyamuni, that the *Kṛta yuga* comprised a long period of wandering and formalism of the Āryans, that in the *Trēta yuga* the Āryans settled in the north of the Himālayas, that in the *Dvāpara yuga* of the Dēvas and the Asuras arose the Hindus and Iranians known to history and that the Āryanization of Hindustan commenced in the *Kali yuga* about 3,102 B.C.

RELIGION, WHAT IS?

Religion is what provides a sense of criticism and moral values in the affairs and actions of men, controls their animal passions and helps them to distinguish between right and wrong. It is or ought to be a sanctifying aspect of enlightenment, of civilisation, of culture, endeavouring to satisfy the cravings of the spirit in man. Consequently, religion occupies an important position in our daily lives and we believe that the world is actuated by a spiritual power ever working in it for the good of mankind, providing our lives

with the spring and the verve to sustain them, with the delight and exaltation, the equanimity and self-control which they need. It has been well said that religion plays a great part in the lives of all Indians who are spiritually minded and that though they worship God in many and various ways, there is a unity in this diversity and that all these ways if and when properly followed, sooner or later, will lead to the same eternal truth.

HINDUISM

Hinduism has been assailed as being no religion at all but an assortment of rules for the conduct of society, a formal system or an external order which shackles the outward man in an intricate net of caste proprieties but is indifferent to creed or moral habits or any ethical standards. Really, however, Hinduism is *sanātana dharma*, the eternal religious law or right, a religion of universal toleration, all-absorbing and comprehensive, not a religion of persecution or proselytisation. Hinduism has sheltered devotees of other religions in its capacious womb. It has been described as a creed based on an original, simple, pantheistic doctrine, branching out into an endless variety of polytheistic superstitions. Its central doctrine is *karma*, its authority being the Vedas, *sutras*, *dharma-s'āstras*, the epics, *purāṇas* and *tantras*. Brahman is the one universal spirit, the only true Veda, the one Supreme Being. But popular Hinduism while accepting this creed as the way of true knowledge or *Jñāna mārga* has regard also to the way of works or *Karma mārga* involving a belief in the efficacy of sacrifices, rites and penances and austerities and the *Bhakti mārga* or way of faith and devotion which includes a faith in personal deities, *bhakti* corresponding to the *upāsana* of the Upaniṣads.

Uniform conditions of life in the Gangetic Valley throughout long centuries served to stereotype a difference of classes. Both the Chinese and the Indian civilisations originated and were organised for peace. The educated classes obtained and exercised immense power in social life and in the economy of the country. They led a simple, rigorous, disciplined, ascetic, selfless life and depended for a living on the state and on the other classes of society, enjoying besides royal patronage.

God is

In this world there have always been people who assert and who believe in the existence of God and who have faith in his supernatural powers. There are also people who do not accept that God exists or has any power over man for good or evil. Where virtue and truth decline and evil increases, strife is caused. Then an incarnation is said to take place to bring order out of chaos and ferment in the national life. The reformer follows in the wake to assist in putting down evil and in promoting truth. Nārāyṇa took birth as S'rī Rāmachandra in the *Trēta yuga* to establish *dharma* by destroying the rākṣasas as beautifully narrated in the Gāyatri metre in the Rāmāyaṇa by Vālmīki and in the *Dvāpara yuga* about its close Viṣṇu incarnated as S'rī Kṛṣṇa to destroy the wicked Kaṁsa and others and gave succour to the Pāṇḍavas in the fractricidal war as told by Vēda Vyāsa Mahāṛṣi in the Mahābhārata. Gautama Buddha arose later as an *avatar* of the Lord to propound rationalistic doctrines and reform the society. In all incarnations, protection of *dharma* and preservation of the human race has been the goal.

Unity of the Godhead is the central theme of Hinduism and this vital doctrine has helped to preserve our faith in pristine vigour. A living realisation of this basic truth would deliver us from the sordid desires and blind hates, leading us on to enlightenment. It does not mean that different persons should not worship their personal gods nor ought they to be compelled to conform to a rigid pattern or to the same ideals of worship. Nor should we lose faith in our particular mode or form of worship on the assumption that all religions are one. Unity in diversity should be the ideal.

The emergence of a sense of criticism and of moral values in the affairs of men is the first grand achievement of civilisation. Intolerance interferes with freedom in thought and action but freedom has to be consistent with restraint in our lives and the establishment of liberty requires more than its intellectual defence, a spirit of tolerant behaviour and compromise. The formation of social institutions and social philosophy have throughout the ages regulated the acts and lives of men.

BUDDHISM : ORIGIN

Gautama of Kapilavastu was depressed by the sense of disease and mortality, the insecurity and unhappiness all around. To him, the smoke of the sacrifices and the ablutions of water and the supplications to the gods led nowhere. Fasting, holding of breath, meditation and abandonment of the body were only a temporary escape from suffering, the result of craving individuality and insatiable selfishness. The release from suffering lay in the eight-fold path. The world was a complete, unbroken chain, linked together by cause and effect and man must live righteously, avoiding evil. There was no social order, no security, peace or happiness to man without losing in something greater than himself. True Buddhism claimed to be humanitarianism, a religion for the enlightenment of humanity. It was concerned with matters of fact and of observation. It held out for a monastic life and preached simplicity in life and action.

In Buddhism, each ego is considered to be independent and eternal. *Prakṛti* is regarded as an eternal and independent power which deludes and degenerates an ego. Salvation lies in reaching the state of *nirvāṇa*, where an ego has conscious existence of temptations, free from the temptations and attachment of the world (*Prakṛti*). So, Buddhism relied on the operation of natural laws and excluded all supernatural revelation. In course of time, people found that there was no progressive idea in Buddhism responsive to spiritual cravings. Absence of a directive idea led to its stagnation. Monastic life led to degeneracy. The gentleness and charity of Buddhism were incorporated with Brāhminism. While the original, official Buddhism was a dry, highly moralised philosophy much resembling in its practical operations the later stoic schools of ancient Greece and Rome, the emotional Buddhism which grew out of it approached closely to Christian doctrines in substance, although not in name. And, in all other directions, it became almost indistinguishable from Hinduism. Buddhism as a system of duty, morality and benevolence, without deity, prayer or priest, really arose out of Brāhminism with which it had much in common and by way of protest to the many and gross incrustations

which had enveloped it. Possibly, as R. J. Jackson points out, the Upaniṣads provided the historical background upon which Buddhism was built. Buddha preached *ahimsa* and carried on a crusade against *karma*, ritual and *yajña*. Buddhism is no religion: and it has no theology.

Confucius was for the discovery and imparting of wisdom and his teaching entered upon the idea of establishing a moral order and social stability through manners and a noble life. As it was impossible for man to withdraw from this world, he embodied this idea in a standard or ideal, the ideal of a devoted public man, a constructive political thinker. On the other hand, Tao Tatse was an 'anarchist, evolutionist, pacifist and moral philosopher,' inculcating a philosophical rule of life.

JAINISM

Jainism is perhaps far more ancient than Buddhism and an independent religion. It had developed and inculcated an uncompromising code of morality before Buddha was born, prescribing austere and severe rules for a saint's life. If Buddha was diffident about the influence of women on spiritual life, the Jainas considered women and householders as unable to attain *nirvāṇa* on account of their inability to observe certain injunctions. The Jainas did not believe in the authority of the Vedas or in the existence of God but adopted a dualistic philosophy. Certain illumined human beings of the past called Tīrthaṁkaras became the object of their adoration and of worship in the form of images. In Jainism salvation depends on faith in their founder as a saviour and through his preaching men become emancipated on a right understanding of his doctrines and on right living. The soul must cease from restless activity and a man may even starve to death with this end in view. Thus calmed in life, the soul afterwards enters an existence of peace, bodiless and immortal.

The message of Jainism is the message of *ahimsa* and it inculcates right knowledge, right faith and right conduct. The Jainas were atheistical but believed in the eternity of existence, universality of life, immutability of the law of *karma* and supreme intelligence as the means of self-liberation.

The Jainas denied that God in the sense of the creator and sustainer of the universe existed. Rationalistic atheism and high spiritual idealism enabled man to attain salvation. But life was not to make merry as to the Cāruvaka. They did not accept the Vedas and had their own sacred books and the Jaina ritual was simple. Jainism also was a monastic religion and a definite revolt from contemporary Brāhminism, its lore and its ritual and it was also of a dualistic system. There is unmitigated dualism between matter on the one hand and spirit on the other. Soul and matter are always found in close conjunction and release of the soul from the fetters of the body is secured by a good life.

Orthodox Hinduism

Brāhminism makes God everything and everything God. Buddhism while it arose out of Brāhminism was not Brāhminism. From Buddhism, however, Brāhminism took to the abolition of the sacrifices, to great tenderness towards lower animals, increased intensity of belief in the doctrine of transmigration and in the efficacy of *tapas* or self-mortification in accelerating progress towards final emancipation.

In the Vedānta, Brahman is one without a second. *Prakṛti* is the energy of Brahman which brings forth our imaginary world in his mind. An ego is part of Brahman which takes part in the imaginary world. Liberation consists in freedom from the imaginary ideas of the world and the relisation of one's own true nature of Brahman. Thus Brahman is the only ultimate reality and the diversity of the world is considered the phantasm in the Vedānta.

Since the doctrine of atheism gave no other support, the religious feeling of the laity clung to its founder Jina and with him his predecessors became gods. *Ahimsa*, *nirvāṇa* and pessimism are the contributions of Jainism to Indian social life and philosophical thought. Want of a higher cult supplied *bhakti* and devotion as a means of salvation and hymns regarding miracles of the great ones became the common stock. There was little difference amongst the various classes of the community in social life which was a blend of both.

The laziness of the priestly class, the monasteries of men and women, abandonment of domestic life and a loosening of the ties of the social order contributed to the decay of Buddhism in the land. In Jainism, empty forms and unhealthy social customs disappear and it solves questions with man and his connection with the world.

With the advent of these different religions it was considered that Hindu ritualism with its formalism, worship and prayer and *mudra* and *nyāsa* was a block to progress. But in reality, the Hindu religion or Ārya *dharma* is a system of faith and worship and immensely practical. The *Prasthānatraya*, *i.e.* the Upaniṣadas, Vedānta and the Bhagavad Gītā form its basic scriptures: there is no prophet at the source: there are incarnations, *avataras*, ṛṣis and acāryas. Rituals purify the mind and discipline it,—later and unedifying incrustations leading to spiritual degredation apart: *prāṇa pratiṣṭa* or invoking and installing the deity in an image helps concentration and meditation to visualise and grasp the divinity of the soul: God manifests himself in the natural.

Brāhminism is considered priest-ridden and full of ritual and Dravidian animism is equally abhorrent to the Jaina who regards that the Brāhmaṇa theory of *karma* is resting more on the performance of sacrifices and other details of ritualism than on ethical conduct.

WHAT IS KARMA?

Karma is following in the well-known and well established path as laid down in the Vedas, performing the daily duties and the several *yajñas* without any desire in the fruit thereof, welcoming the guests who arrive, purifying the mind by the observance of the duties of the householder, attaining *vānaprasthās'rama* with a pure heart and obtaining salvation and merging in the Supreme. For in this world, for creation, preservation and destruction, *karma* alone is responsible and *karma* is everything. Knowledge of the ritual of the sacrifice is regarded as important as giving access to and control over the mysterious essence of reality. In fact, knowledge itself may constitute reality and provide peace and freedom to the anxious human spirit.

BHAGAVAD GITA : YOGA

The Yoga of the Gītā promotes equality, the autonomy of man's intellect. From time to time, attempts have to be made, and have been made to fight out heresies and to re-establish the Āryan faith. Hindu *dharma* may be considered from a two-fold aspect. *Pravṛtti mārga* for the great majority of people, according to *adhikara* and based on the sanctity of the orthodox ritual and *Nivṛtti mārga* or renunciation leading to final emancipation of the soul. Thus, Hindu philosophy can satisfy all intellectual needs and it embodies the highest reason. The river of Hinduism while it has received additions through its long course, has retained its essential character. Truth is the law of the universe and foundation of moral and of cosmic order. "Truth is the base that bears the Earth." (RV. X-85-1).

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(*To be Continued*)

STONE AGE IN SOUTH INDIA

BY DR. M. AROKIASWAMI, M.A., Ph.D.

THE three geologically postulated Stone Ages have been chronologically arranged with regard to India as ranging between the period before 35,000 years B.C. the period between 35,000 B.C. and 10,000 B.C. and that running between 10,000 and 5,000 B.C. The few facts that we know of the two latter ages, the Stone and the new Stone Ages with regard to South India reveal to us the existence of a barbaric race of people resembling the Africans in many ways, relics of whose civilisation are to be found to this day in the districts of Madurai, Tiruccirrāpalli, Tanjore, North Arcot, Chingleput, Bellary, Cuddapah, Kurnool, Nellore and Godavari and in the regions of modern Mysore and Hyderabad. The caves in which these men were living are still to be seen in some parts of these districts and archæologists have pointed to a wooden comb discovered in the Cuddapah region and the roughly made hand axe (*coup de poing*) discovered in the area above cited as belonging to these Stone Age men.

The purpose of this short paper is to attempt an evaluation of the civilisation of South India during these times running between 35,000 and 5,000 B.C. Surely no historical undertaking could be so long as this; but the facts we know about this long period is so little and even that so undecided that a small article on the subject may not be without interest.

Scholars believe, not without reason, that fire and the use of fire was known to the Stone Age men as early as 35,000 B.C. The position that fire comes to occupy in historical times as the God of the people is therefore quite understandable. Already in what we call the period of the new Stone Age civilisation seems to have made its beginnings primarily in the settled life to which the new Stone Age men got accustomed in contra-distinction to those of the old times who were essentially nomads. Though people in the

new age also used stone implements, we find in these implements greater finish and polish. Agriculture came to be practised for the first time in South India during this period and to add to this the art of spinning, weaving, pot-making and such other sundry fine arts and animal husbandry that go with the growth of cultivation also came to be practised. The sense of human personality seems to have found its way into the minds of these new Stone Age men and it was shown to evidence in the respectful way in which they learnt to bury their dead. The greatest evidence of the civilisation of these times however lay in its acceptance of the, mastery of divinity presiding over the destinies of men. The new Stone Age men were not certainly bound by anything like the bond of religion as we know it today. Still it is a fact interesting historically and otherwise that man had learnt to respect and obey the Divine as early as at least 10,000 B.C.

The Dravidians of South India belong to this period of the new Stone Age. There are many divergent opinions regarding the origin of these people. Some are of the opinion that they entered into the south of India from the north which they had reached from the Middle-East generally described as the "home of man"; some others think that the Dravidians were an African sect that had migrated into South India; while a third group opines that the Dravidians had emigrated into South India from the South-East from the region of Australia through the historical region of Lemuria now submerged in the Indian ocean. The most recent theory that also holds the ground today is that the Dravidians are the sons of the soil in India, the whole of which they had once occupied.[1]

If the last theory with regard to Dravidian origin is accepted, as it is done by many now, the facts we know with regard to their early life and civilisation will light up in its own turn the life of

1. The whole ground has been well covered by many writers on the subject as is well-known particularly by scholars like Risley, Thurston and Sir Richard Hall. Still for a detailed discussion the reader may be referred to the book of the late V.R.R. Dikshitar, Professor of Indian History and Archæology in the University of Madras on the "*Origin and the Spread of the Tamils.*"

South India during the Stone Age at least in its later form beginning from 10,000 B.C. P.T. Srinivasa Iyengar in his learned work "*The History of the Tamils*" subjects this to a discussion and seeks to prove his case in support of it with reference to the ancient grammar of the Tamils, the *Tolkappiyam*, in which a five-fold classification of land is made. Land is divided in this grammar into the *kurinji* (the hill region), the *palai* (desert region), the *neydal* (the marine region), the *mullai* (the pasture region) and the *marudam* (the agricultural region). It is held that this very division of land speaks of the gradual development of man's civilisation from the first to the last, from the nomadic to the settled state of life and it is argued on this score that the *Tolkappiyam* actually speaks of the Dravidians as the natives of South India.[2]

It is, however, difficult to comprehend this line of argument. The ancient grammarian here referred to is hardly as old as the fifth century B.C. and there are still scholars who date him later and the description of man's life as found in his work must refer either to this period or to some time round about it. It seems to be utterly useless to press the value of the data found in this work to speak for a period at least as old as 10,000 B.C. Even granting that this speaks of development of life from early times how that could be taken to predicate that the Dravidians are the sons of the soil is completely beyond the range of argument. Still, the statement that the Dravidians are natives to India is not without support; and it gets a plausible confirmation from the recent finds of the Indus Valley, particularly from Harappa and Mohenjo Dāro, which show a very highly developed civilisation as early as 3,000 B.C. to which date these finds have been definitely assigned.

The description of the vast upstair houses, the elaborate public baths, the broad roads used by the people, the advanced state of the drainage system, the exquisite ornaments worn, implements used and images worshipped which has become so common ever since Sir John Marshall spoke about them, easily takes the beginnings of civilisation in India to at least the end of the new Stone

2, *History of the Tamils*: Chapter I.

Age round about 5,000 B.C. It is certain that the architects of such a high civilisation as is portrayed to us in these finds must have attained to settled life at least as early as 10,000 B.C. Possibly by that time they had become also the natives of India.

The stone figures of gods discovered in the Indus Valley region resembling the *Tirumūrthi* and *Natarāja* idols of South India, the evidence of the numerous *liṅgās* strewn about the place and not to omit the very evidence of the pictorial inscriptions found in the buildings of this region all combine to posit that the Dravidians of South India were the authors of the civilisation of the Indus Valley of early days. To give but one example, the decipherings of the Reverend Father H. Heras, Director of the Indian Historical Research Institute, Bombay and a scholar of no mean repute, who has studied the Indus Valley inscriptions with a critical eye with investigations made on the spot tells us that words like *vēl*, *vellālā*, *ūr*, etc. can be deciphered from some of them.[3] Now, it must be agreed on all hands that these are pure Dravidian words, tracing to the Dravidians the buildings on which these inscriptions are found.

Historians do not, however, appear to be quite ready to take this conclusion for a fact. A recent writer remarks on this point "all this may be true, but there is no convincing proof for any of it."[4] The question of convincing one is always subjective and that is particularly difficult in dealing with a matter that is almost prehistoric. But knowing the progress of our history from early times it is not possible to offer a better solution to this vexed problem. In the state of uncertainty in which scholars are placed they describe this civilisation as Sumerian or Indo-Sumerian or as proto-Indian-Mediterranean, as Reverend Father Heras has done.[5] Some opine that it is a civilisation that was born in Sumeria and later found its way into India; while others say that it is a civilisation that had spread from the Mediterranean along the coast reaching Sumeria and India.

3. Heras: *Indian Historical Quarterly*. Vol. XIV, pp. 45 ff.

4. *Times of India*. November 21, 1954.

5. Heras: *Proto-Indian-Mediterranean Culture*: Vol.I. The whole book is a discussion of this question.

Still, not one of these differing views can question the conclusion that the Dravidians were the creators of the ancient civilisation of the Indus Valley. While they have nothing definite to offer, the points in favour of the above conclusion are many and convincing enough. Nobody can deny that the Dravidians were the earliest historical people who had occupied India. The difference in views only bears on the question whether they were always there or whether they had immigrated into our land from Sumeria; some others say that they had migrated into it all along from the Mediterranean region; while a third school holds that the Dravidians were always in India. Protagonists of the native theory oppose the others on the ground that the Dravidians came from nowhere into India but that they were in it from the beginning of time. There seems to exist no real contradiction between these different views, since while neither is able to produce evidence to what had happened at the beginning of time. It seems certain that early man was essentially nomadic and called no place his own. The heights of civilisation reached by him were reached only in the measure in which he knew the world around him. Judging from what is portrayed to us by the Indus Valley finds it is doubtless that the Dravidians had made a good deal of wandering before they had settled down on the Indian soil C.10,000 B.C. as pointed out earlier. This was the period of the new Stone Age when settled life began on the globe. We have besides unmistakable proof that the Mundās of this period were Dravidians and that the language Brahuī of the North-West India bears strong resemblance to Tamil. It is to be noted also that the vestiges of the men of the Stone Age and of the new Stone Age are found in South India also. So there could be little doubt that it was the Dravidian who was also the Stone Age man in India. If Dravidian symbols are found in Sumeria and Egypt and as some say even in Crete it only pays homage to his long wanderings in early times and the theory of Dravidian migration into India at some early time does not really gainsay the native theory predicated about these people.

It is possible and even doubtless that early man in India had continually come in and gone out of it many times, because he was

essentially nomadic, before he actually settled down. This need not even make us deny that he was the native of the soil in India. What ought to surprise us, on the other hand, is the height of civilisation which he had attained at this early age, especially when we hear from a scholar like Sayce that Indian muslin was in use in Sumeria as early as 4,000 B.C.[6] That this early man was the Dravidian seems obvious from what has been said above. That he was also the Stone Age man in India must fill us with surprise, since such civilisation was not found in many parts of the world during this primordial age. It is, therefore, not surprising when we hear from Schoff, for example, that South India in early times traded in muslin and scents with distant countries like Egypt and Africa through Arabia and the port of Aden.[7]

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6. Sayce; *Hibbert Lectures*; pp. 136-38.
7. Schoff; *Periplus*; p. 3.

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YEARLY RECORDS OF THE MISSION OF CARUAR*

(*Fathers of the Discalced Carmelites*)

WRITTEN BY FATHER P. F. FRANCIS XAVIER OF ST. ANNE

TRANSLATED BY S. SILVA

CHAPTER VII

1725—1738

IN the beginning of the year 1724 had come here as a kind of "Socius" to the above mentioned P. F. Anastasius a certain P. F. Innocentius of the Presentation. On the former's death he took charge of the Mission and governed it till the end of the year 1737, as an ordinary missionary. This remarkable man was from Cologne in Germany and was a member of our Province. How much he helped this Mission by the sanctity of his life, by the administration of the Sacraments, by the preaching of the word of God can be gathered somehow from his progress in the practice of prayer, in patience and in charity, Of his charity and patience we shall speak immediately: about prayer it is enough to know advancing in years he used to say that he had not learned to pray in the Novitiate so much as in the house of Caruar. To inculcate in others assiduity in prayer, frequenting of the sacraments and devotion to B. V. Mary, he in 1733 instituted the confraternity under the title of the B. V. Mary's Immaculate Conception to which he himself gave definite rules. But these pious works were treated rather badly by the Indians.

Towards the end of the year 1737 he was from here transferred to the Malabar Missions and indefatigably served them for many years both as a simple Missionary and with the dignity of a Bishop. On the 14th of August 1746 he was consecrated Bishop of Aureliopoli at Verapoly by D. John Baptist Maria; for he had

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* Continued from Vol. XLV. Page 257.

been elected his coadjutor in the Vicariate of Malabar. In fact he helped as coadjutor upto the year 1748, when he was again transferred to the Mughal Missions, of which he had been appointed Vicar Apostolic.

Thus coming to his Vicariate he came to Surat and there he stayed for seven months in the residence of the Capuchins who had received him very kindly. Then he embarked for Bombay, for his predecessor D. Peter of Alcantara of the most Holy Trinity had assigned Bombay as his residence and permanent seat. He arrived in Bombay on the first of November 1748. But on the very day of his arrival he was expelled by the English Governor. He was thus forced to betake himself to Bandora which is a village in the island of Salsette near Bombay. This island was under the King of the Marāṭhas who had taken it away from the Portuguese thirteen years before. In the village of Bandora he was received hospitably by a poor christian in his exceedingly small hut. There he abode till the beginning of the year 1752.

Many and most severe were his trials which he had to endure in his exile of more than three years ; not a few from the complete separation from his brethren, many from indigence, many from the contempt and the hatred of the English ; but the perplexities of his heart increased exceedingly by the insubordination of some of our Bombay missionaries. Everything he endured with courage, constancy and patience, injuring none, doing good to all and returning good for evil, praying for all and making giant strides in the path of virtue. It might be asked why such an excellent man was obliged to suffer so much. This would not be the place to review such great suffering and repeat the infirmity of some of our missionaries. Yet it will be good to recount what happened, both to be faithful to the story of this man and that our

9. Peter of Alcantara of the most Holy Trinity (Peter Mauritius Gagna) C. D. of the Province of Piedmont : Born 22nd September 1689 in Cherasco (Piedmont). Professed on 2nd June 1707. Sent to the Mission of the Mughal in 1707. Elected Bishop of Areopoly in Partibus 3rd February 1738 and Vicar Apostolic of the Mughal. Consecrated 19th November 1732, Died in Bombay on 3rd November 1744.

missionaries reading these things may learn from the failings of others to become more cautious and prudent. We will give the origin of these beginnings from far.

From the very beginning when our religious entered the Mughal Missions, as for the observance of the rule, they were under the Vicar Provincial who lived in the monastery of Goa. P. F. Joannes Baptist Maria of S. Teresa, having left that convent in his time, as we have seen in the third chapter, continued in his office of Vicar Provincial residing in the Caruar Mission till his election to the Episcopate. P. F. Anastasia of S. Maria succeeded him and held the office till his death in 1726, as we spoke in the sixth chapter. Till now it was not difficult for our Superiors. General to choose as Vicar Provincial a man of prudence and endowed with other necessary qualities. For in Goa, since many religious always lived together, they formed a regular community and it was easy to know the more prudent among them; and since these fathers had frequent correspondence with the Superiors-General, they could easily make a prudent choice. After the Goan Monastery was abandoned and our religious were staying in separate Mughal Missions by themselves. P. F. Anastasius was sent to Rome from here and stayed there not for a short time so that our Superiors-General were able to recognise his exceeding abilities. But after his death wise election became most difficult thereafter. For our religious came out to India as missionaries while as yet in their youth and hence before they could give evidence of their prudence in Europe. Once here, mostly they lived separately. Mutual knowledge was difficult. Besides, seldom or never had they any correspondence with the Superiors-General. Hence it happened that their superiors knew either nothing or very little of the personal qualities of our missionaries. For this reason, from the death of P. F. Anastasius no one was elected as Vicar Provincial or as a superior regular of any other name. However after five years, namely in 1731 our General Definitorium [10] ordained that our Mughal missionaries

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10. This was not in 1731 but is 1732 on 20th June, *Acta. Def. Gen.* Vol. XII. (1723—1732) p.2303.

should be subject to the Vicar Apostolic as if he were the Vicar Provinical appointed by the Definitorium himself. At this time D. Peter of Alcantara of the most Holy Trinity the second of this name [11] had been elected as Vicar Apostolic.

Hence there arose very grave dissensions, most pernicious strifes between the Vicar Apostolic and many of our missionaries chiefly of Bombay. And all these dissensions finally crashed on the head of our D. Innocentius of the Presentation. For D. Peter of Alcantara full of vain, glory and desirous of any honour, true or apparent, took this ordinance of the Definitorium with joy and pride and without any delay tried to exercise over our religious missionaries the office of a regular superior. He ordered also a monastic visitation. On the contrary, the missionaries took very ill that ordinance of the Definitorium General and they rejected it as offending the monastic rights and consequently refused completely religious obedience to the Vicar Apostolic and did not consent to his visitation; oppositions are wont to influence the party spirit especially of those who are more eager for glory than of attending to the utility of souls; then it happened that D. Peter of Alcantara inflamed with the desire of overlording, seeing that he could avail nothing with the weapons he possessed or thought to possess, namely with the ordinance of the Definitorium, had recourse to the Sacred Congregation of Propaganda Fide, proposing the solution of the doubt: "whether or not the said missionaries ought to submit to his visitation not only in the parochial offices but also as regards religious observance?" To this the said Congregation gave an affirmative answer on the 7th of September 1733.

Now the Vicar Apostolic became more eager. He began to insist with greater effort that the missionaries should submit to his visitation. But in vain. For the missionaries just as they had dispised the ordinance of the General Definitorium, so now they gave no value to the answer of the Sacred Congregation. Thus they resisted the Vicar Apostolic with more firm plan and with all

11. "The second of this name" for the first Vicar Apostolic of this name was Peter of Alcantara of S.Teresa (John M. Leonardi) C. D. (1704—1707) (about him *Cf. Hierach. Carm. fasc.* III.pp.109-110).

their strength lest he should exercise even the least monastic right towards them. Hence there increased dissensions, strifes, quarrels, ill-feelings, contempt, insubordination, schism and whatever else is wont to result from exasperated minds. At last after the Vicar Apostolic had thus for many years wrangled in vain he called on the same Sacred Congregation to come to his assistance and earnestly implored the Congregation to enforce more strictly the ordinance of the Definitorium. This time too the Sacred Congregation supported the Vicar Apostolic on the 20th of April 1744, in the first place confirming the ordinance, the Sacred Congregation decreed that its resolution, given on the 7th of September 1733, concerning the jurisdiction of the Vicar Apostolic over the missionaries in things pertaining to religious discipline, was to be observed and executed. D. Peter of Alcantara did not live to see this decree. He died in the same year, 1744. The missionaries of Bombay into whose hands this decree came, consulted together and unanimously voiced its nullity and hence never to be put into execution.

As it is clear, this controversy continued at the time when our D. Innocentius of the Presentation was in the Caruar Mission as a simple missionary who since he was far away in body from the scene of these dissensions, he wished to be so in soul too. He sided neither party. Nay more, he did not even want to know of the strife or of the importance of the reasons which were adduced here and there. However at times he appeared to favour the Vicar Apostolic because he considered that just obedience was to be preferred above every other argument and since he did not side with the missionaries of Bombay, this offended them not a little. As soon as he was made Vicar Apostolic of the Mughal in 1748, the missionaries of Bombay who had known his strength of character and the harshness of his mind (for he was a little harsh, rather rude and quite severe) feared that he would once again take up the question of superior regular resting on the force of the last decree of the Sacred Congregation which he had perhaps already announced beforehand through his letters. Hence in order that they may not again be brought into new trouble and wranglings, they

decided that they should keep the Vicar Apostolic away from Bombay. In this, however, they blundered terribly for they brought this about through the English Governor who used this occasion to give full vent to this hatred which he was fostering against the Ministers of the Roman Catholic Church.

Without doubt it is to be admitted that if they had foreseen what D. Innocentius (for he was of their own flesh and blood) was about to suffer from this and other consequences arising from this, they would never have done what they really did. But the seed once sown took roots very fast even deeper than they had desired or thought of. For the English not only kept away D. Innocentius from Bombay as the missionaries had desired but inflicted on him many other insults and injuries. They withdrew from that time the annual pension which they had given to the Vicars Apostolic for their more decent sustenance ever since they came to Bombay; and finally the hatred they cherished against D. Innocentius vexed also after many years his successor D. John Dominic of S. Clara.

What were the reasons the missionaries of Bombay brought forward to prove that they were in no way bound to obey the decree both of the General Definitoruim and of the Sacred Congregation of the Propaganda Fide and to remove from themselves all the guilt in denying religious obedience to the Vicar Apostolic are completely unknown to me. This much I know that they could have brought forward many and very good reasons which present themselves to one considering seriously from whence obligation of obeying in religions matters arise. Curiosity not vain and usefulness not little would demand that at least the most important of them should be given here. But we will give them in another place of this history, for by necessity the missionaries of the Caruar Mission had to discuss this very controversy in books after some fifty or more years. Now suffice it to know that from no remaining evidence it is settled that the Vicars Apostolic who were successors of D. Innocentius even to the year 1799 ever said even a word concerning this controversial religious point or ever exercised their authority over the religious missionaries.

This remarkable man doubly belongs to the Caruar Mission. For he governed this Mission as a simple missionary for more than twelve years and he died a holy death here as we will see in its own proper place; he for the first time about the year 1730, planted in that very small property between the church and the residence some trees—but very few as the place was so very small. In the records of this church which (records) he made and renewed completely from the beginning of the Mission to his own time his attestations are found from the 1st of March 1725 to the 22nd of December 1737: 141 baptisms (of which three were from those coming from infidels), 49 marriages and 70 deaths are recorded here in his time.

(*To be continued*)

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VRATA' IN THE RGVEDA

By Dr. V. M. Apte, M.A., Ph.D. (Cantab.)

Research papers, unfortunately, often remain undiscussed. The writer was, therefore, most pleasantly surprised when his eighty-two page monograph entitled "All about *Vratá* in the Ṛgveda" published in the Third Volume of the Bulletin of the Deccan College Research Institute was critically examined in great detail by Dr. P.V. Kane in his Paper "The word *vratá* in the Ṛgveda," in the Journal of the Bombay Branch of the Royal Asiatic Society (New Series) Volume XXIX, Part 1, 1954. The honour done to my views is unique in the sense that Dr. Kane's article is taken up with a close scrutiny of my monograph, section by section, page by page, nay (almost) line by line, my name being mentioned eighty times! In fact so disproportionately large is the space (twenty-five out of twenty-seven and a half pages) allotted to the controverting of my views, that the major portion of Dr. Kane's paper takes on the appearance of a running (though dissident) commentary, as it were, on a text, provided by my monograph.

The aim of this paper (which was not accepted for publication in the Journal of the Bombay Branch of the Royal Asiatic Society, though, in my opinion, it was the most appropriate place for it, *in view of the exceptional nature of Dr. Kane's article*) is two-fold: It seeks to reply to the lengthy criticism of Dr. Kane, *briefly*, *objectively* and *impersonally*. Secondly, as my monograph on *Vratá* was written nearly fourteen years ago and *NOT* 'recently' as Dr. Kane states[1] much new matter in support of my thesis on the derivation of *vratá* from the root *vṛt*, which has come to my notice during this long interval, can now be presented. Then again, the first part of this paper (published in this issue) is taken up with an *entirely new topic*, namely, the validity of my meaning of the root *vṛt* which has been challenged, *only by Dr. Kane* and for the first time ever to my knowledge.

1. *JBBRAS* : Vol. XXIX. Part 1. 1954.p.2.*l*.9.

My one and the only objective in writing the above-mentioned monograph on *Vratá* in the Ṛgveda has been stated by Dr. Kane himself :[2] "Most Sanskrit scholars have held fast to the view that the word *Vratá* is derived from the root '*Vṛ*'. Whitney gave the first shock to the complacency of Sanskrit scholars on this point; *but he did not go into the question of origins at any length.* Prof. Apte, *though he took his cue from Whitney, has gone elaborately into the question and has endeavoured to support his hypothesis with learning and force.* Though I do not accept his conclusions, it cannot be gainsaid that *his paper is thought-provoking and should be carefully considered by all scholars interested in the derivation and semantic development of ancient words like Vratá.*" I am happy to note that the part of the above quotation from Dr. Kane's paper (italicized *by me*) mitigates the unfairness of his earlier remarks :[3] "As often happens in the case of the founder of a new faith, the followers are far more rabid and extreme than the prophet himself." There can be no *prophet* and no *rabid followers*, in the field of research.

But the meanings (*among others*) of the root *vṛt* (without *upasargas*), namely 'to turn, revolve, move on, proceed', which *I took for granted* as universally acceptable for all periods of old Indo-Āryan literature (the Vedic and the classical Sanskrit periods) have been challenged for the *first time* by Dr. Kane. I shall, therefore, meet that challenge first (*i.e.* in the first part of this reply), before I answer (in the second part) his criticism of *my thesis regarding the more likely* derivation of *vratá* from the root *vṛt*, which was the sole theme of my monograph, as Dr. Kane himself states :[4] "His chief concern seems to have been to establish that the word is to be derived from *vṛt* and not from *vṛ*."

THE MEANING OF THE ROOT *vṛt* WITHOUT *upasargas*

Dr. Kane affirms :[5] "I may say that the meaning of 'proceed' given to '*vṛt*' by Whitney is doubtful and I deny that the

2. *JBBRAS* : *Op. Cit.* p. 26, *ll*,2 to 9.
3. *Ibid* : p. 2, *ll*. 18 to 20.
4. *Ibid* : p. 26. *ll*. 13-14.
5. *Ibid* : p. 2, *ll*. 36 to p.3, *l*.31.

root '*vṛt*' when occurring by itself in the Ṛgveda means 'turn round, revolve, move on' as Prof. Apte holds. To arrive at the original [6] sense of '*vṛt*' in the Ṛgveda, its occurrence along with *upasargas* would not be helpful, since *upasargas* modify or change the original meaning of the root. The root '*vṛt*,' by itself (and not used in the causal or frequentative sense) means *simply* 'to be, to remain, to abide'," He adds later.[7] "It appears to me that Prof. Apte did not consider the possibility that his *theory* about the meaning of the root '*vṛt*' ('to turn, revolve, move on') would be seriously challenged."

I must state at the outset that when I assigned the meanings 'to turn, revolve, move on' to the root '*vṛt*,' I propounded no new 'theory' at all. The science of linguistics, the standard Sanskrit dictionaries (authoritative for the Vedic and post-Vedic usage), *Ṛgvedic usage*, the Sāyaṇabhāṣya on the Ṛgveda and the Mahābhāṣya of Patañjali all bear out, that the meanings I have assigned to the root '*vṛt*' are well-established meanings *along* with the meaning 'to be, to remain, to abide' which *alone* (Dr. Kane insists) is the meaning of the root in the Ṛgveda. What I implied ('implied', because I had no occasion then to state so explicitly) was that '*vṛt*' is primarily a verb of motion. I now cite my authorities.

C.R.Lanman in his Sanskrit Reader (Part II: Sanskrit-English Vocabulary) gives a detailed account of the semantic evolution of the root '*vṛt*' and the Indo-European parallels. I reproduce here only relevant extracts therefrom: *vṛt*: (1) to turn or roll or move, as does a wheel; *in general*, move or come from (ablative) as in ṚV.V.40.6[ab]; (2) Like English 'take

6. *If* (as this suggests) Dr. Kane means that the *original* sense of 'vṛt' in the Ṛgveda is 'to be abide' and that only later, evolved the meanings 'to turn, to move on' then he is reversing the normal processes of semantic evolution. The Indo-European parallels definitely establish that 'to turn' is the *original sense* or *primary meaning* of the root and is so documented in the Ṛgveda.

7. *JBBRAS*: *Op. Cit.* p. 26, *ll.*9 to 13.

its course' to go on, take place, happen, *ekāpāyena vṛt* 'go with a diminution by one *i.e.* decrease by one' (Manu Smṛti, I. 70[cd]); (3) move oneself about in a place *and so* abide, exist, be present; (4) be in a certain condition, case, occupation; or be concerned with (locative); (5) live, live by, (instrumental), *i.e.* live upon; (6) to proceed, behave; (7) attenuated in meaning from sense (3) above, to that of a simple copula 'be' [*cf.* Latin *Vert-ere*, 'turn'; English *worth* 'become, be to.' For transition in meaning in English and German, *cf.* English *Turn* which also means 'become' (as in 'turn traitor') *cf.* also English *ward* as in *go southward* (*i.e.* 'turned to the south'); with *vṛtta*, *cf.* Latin *versus* 'turned'; for meanings 3 to 6 of *vṛt*, cited above, compare Latin *versus* whose senses are quite parallel and the English phrase "in whom we live and *move* and have our being." After this Lanman gives the meanings of the root with various prepositions.]

Relevant extracts from the Sanskrit-English Dictionary of Monier-Williams ('etymologically and philologically arranged with special reference to cognate Indo-European languages') are the following:

Vṛt. cl. I. Ā (Dhatup. xviii, 19) to turn, turn round, revolve, roll (also applied to the rolling down of tears) ṚV. etc. To move or go on, get along, advance, proceed (with instrumental 'in a particular way or manner'); to take place, occur, come off (Manu Smṛti) Mahābhārata, etc: to be, live, exist, be found, remain, stay, abide; to act, conduct oneself, behave towards, to act or deal with, follow a course of conduct (also with *vṛttim*)—*Vṛtta* masculine-feminine-neuter turned, set in motion (as a wheel) ṚV. etc. (Citations attesting these meanings are to be found in Roth-Bohtlingk's Lexicon).

The Sanskrit-English Dictionary of Vaman Shivram Apte records the following meanings *among others*, under *vṛt* of the first conjugation Atm:—fourth meaning, to move on, proceed in a regular course, *cf. sarvathā vartate yajñaḥ;* (Manu II. 15) and Bhaṭṭikāvya II. 37; Raghuvaṁṣa xii. 56; and sixth meaning, to turn, roll on, revolve (*cf. Veṇīsaṁhāra* III). The Dictionaries of

Grassman (for the Ṛgveda only), of A. A. Macdonell, L. R. Vaidya and all *the Dictionaries I have seen* give similar accounts.

I now adduce Ṛgvedic evidence to establish my meanings for the root '*vṛt*' occurring by itself in the ṚV. I shall take up only the examples cited by Dr. Kane himself.[8] *Vartate*[9] in VIII. 5.34[b] is rendered by Geldner[10] as '(*der*) *Kommt*' *i.e.* which (= chariot) *comes* (*a verb of motion*). *Vartante*[11] in X.34.9[a] is translated by him as "(*sie*) *rollen* (*nieder*)" *i.e.* "they *roll* (downwards)." *Vártamānam*[12] in X. 27.19[b], qualifying *grā'mam* in the first *Pāda* is rendered by him as "*der sich bewegte*"=' (the clan) which *moves*.' In X.107.11.[13] the second *Pāda*: *suvṛ'd rátho vartate dákṣiṇāyāḥ* is rendered as "*leicht rollt der Wagen der Dakṣiṇá*." ("Lightly *rolls* the car of Dakṣiṇā") *Várta-mānāḥ*[14] in V. 40, 6[b] is translated as "(*die zaubereien*) *die* (*unter dem Himmel*) *vor sich gingen*"=" (The sorceries) which *go on* (under the sky)." I have deliberately given above, Geldner's renderings, so that there may be no suspicion of any bias on my part in construing the passages. *Vṛt*, above, is indubitably *a verb of motion*, meaning to roll, move, go on, etc.

That my meanings of the root *vṛt* are, *along with other meanings*, recognized by Sāyaṇācārya will be seen from his comments on the following passages. He paraphrases *vartmānam*[15] in V.30.8[c] by *bhramantam*. It is to be noted neither Sāyaṇa nor Geldner connect the preposition *pra* in *Pāda* (d) with

8. *JBBRAS* : *Op. Cit.* p. 3, *ll.* 3 to 13.

9. VIII. 5.34(*ab*) = *ra'thaṁ vām a'nugāyasaṁ yā iṣa' va'rtate sahā'*.

10. The references are to the German Translation of the Ṛgveda by K. F, Geldner, published in Volumes 33-35 of the Harward Oriental series (1953).

11, X. 34.9(*a*) = *nīca' vartanta upā'ri sphuranti.*

12. X. 27.19 (*ab*) = *a'pas'yaṁ grā'maṁ va'hamānam ārā'd acakra'yā svadha'yā va'rtamānam,*

13, X. 107.11 (*ab*) = *bhoja'm a's'vāḥ suṣṭhuvā'ho vahanti, suvṛ'd rā'tho vartate da'kṣiṇāyāḥ.*

14. V, 40.6 (*ab*) = *sva'rbhānor a'dha ya'dindra māya' avo' divo' va'rta-mānā avā'han,*

15. V. 30.8, cd. *a's'mānaṁ cit sva'rya'ṁ va'rtamānam pra'cakrīyeva ro'dasī' maru'dbhyaḥ.*

16. *JBBRAS* : *Op. Cit*, p. 3, *l*. 22.

NYAYA BHASKARA OF ANANTARYA *

TRANSLATED BY M. B. NARASIMHA IYENGAR, M.SC.

IT has been argued that the negation, taken as a whole, of perceivability, that has been proved not to have a beginning, subsists in the *Brahman* as a well-known attribute in the second moment subsequent to the production of knowledge. Therefore, it is possible to prove the attributes of the form stated above; with all its qualifications that subsist in the *Brahman*. The negation of the type stated above does not subsist in a former moment in the *Brahman* as an attribute of the type stated above; because it is related to the time that bears no connection with its counter-entity. In the school of the *Naiyāyikās* the negation of the pot etc. that is eternal, subsists in its substratum in a former moment and yet it subsists in its substratum as a attribute of the type stated above, though it is related to the time that is not connected with its counter-entity. Therefore (in that school of the *Naiyāyikās*), it is not useful to (think) of a cause (for the negation of the pot, etc. to subsist in its locus).

It is not so. The negation of the type stated above has as its counter-entity, perceivability, that is considered as a whole. It does not hurt (the statement, namely) 'Its counter-entity is itself.' The negation of the type stated above does not subsist (in the *Brahman*) as an attribute of the form stated above as it exists in the second moment subsequent to the production of knowledge that has as its substratum the negation of the type stated above. It has been accepted that (this negation) subsists (in the *Brahman*) as an attribute of the form stated above, because it is related to the time that is not connected with the counter-entity considered as a whole. Otherwise it happens that a counter-entity other than 'itself,' subsists (in the *Brahman*, as it exists at the second moment subsequent to the production of knowledge. Thus it is possible that the world continues to exist (as an entity) subsequent to the knowledge of the *Brahman*.

Continued from Vol. XLII. p. 76.

By following the same argument, it is not right to mention its (*i.e.* of the negation) hostility to the perceivability of all (objects) other than itself. It is not seen anywhere that the negation is hostile to some of its counter-entities and is not hostile to some others. The forms alone, that are the distinguishing characteristics of the counter-entities are useful in order to determine (their) hostility to the negation. It is not possible to exclude the knowledge of the counter-entity always, even when there is the exact determination of the general kind, as there is the apprehension of the particular counter-entity that is not hostile (to the negation).

It should not be argued that the negation of the type stated above has only its counter-entity the perceivability of all objects other than itself considered in the general form. Since it has not as its counter-entity, 'itself' the mistake of the type stated above does not arise. If it were so, the fallacy of *regressus ad infinitum* arises when the negation of the type stated above is considered to be a different negation. If this (negation) is not considered it will lead to the fallacy of *bādha* (or annulment) to arise and also the fallacy of *vyabhicāra* to manifest itself in the middle term (of the syllogism) namely, 'Because it is perceivable.'

If it is stated that this negation lasts for a moment, then what is the meaning of the statement, namely, 'That which lasts for a moment ?' Is it the counter-entity, namely, destruction that subsists in the second moment ? Or is it stated not to last for two moments through the two relationships, namely, that (its form) subsists in that moment and that (its form) subsists in a moment different from that (particular moment), though its form is other than that of moments ?

It is not the first. The fallacy of *regressus ad infinitum* arises because when it is assumed to be destruction, its (*i.e.* of destruction) destruction has also to be taken into consideration, This destruction has also to be taken into consideration and it will assume the role of reality. It is possible to assume the destruction of the type stated above in the case of ignorance, etc. Thus it is useless to assume a different negation. It is not the second also

as it is essential that, that (object) which is known not to have a beginning should last for two moments. It is not right to state that subsequent to the knowledge of the ultimate categories it will not last for two moments. Subsequent to that (knowledge of the ultimate category) a counter-entity that lasts for two moments is not known to exist. Thus the negation will not be proved.

It should not be argued that the meaning of the clause: 'That which lasts for a moment' is that which subsists in a second moment subsequent to the production of the knowledge of the ultimate category and this (ultimate category) exists with itself (*i.e.* the negation). This is similar to the case of that which does not subsist at a moment anterior to its seat or substratum. After the knowledge of the ultimate category it is possible that (the negation) will last for a moment as stated above as being the negation of the moment. (The object) that lasts for a moment as stated above is not concluded to have not possessed the characteristics of the negation of the type stated above. (The negation) does not last for two moments as it has no connection with time. Then it will assume the form (of the negation) that lasts for a moment. Then the negation of the type stated above does not possess (the characteristics, namely, that it will last for a moment). Likewise (the same negation) does not possess the same characteristic (stated above) subsequent to the knowledge of the *Brahman*. But the meaning of the clause, namely, 'That (negation) which lasts for a moment as stated above' is that it does not subsist in the third moment subsequent to the knowledge of the *Brahman*. With what then is the negation of the type stated above related? If it is stated that (this negation) is related to the knowledge of the *Brahman* there is no proof that (the negation) that lasts for a moment as stated above will be useful to produce the knowledge of the *Brahman*.

It should not be argued that the major term has been accepted to be the counter-entity of the negation that will last for a moment as stated above and (this qualifying clause, namely, that it will last for a moment) will be useful to produce the knowledge of the ultimate category. Hence the negation of the

type stated above is thus proved to have an existence for one moment only through the inferential reasoning stated above. If it were so, the negation of shell-silver manifests itself (as a negation) that does not last for a moment as stated above and (the negation that lasts for a moment) will only be useful to produce the knowledge. It is also not possible to overcome the difficulty, namely, there is the maiming of limb of the major term in the illustration and the middle term, namely, 'Because it is perceivable,' as it does not fit into the illustration.

It should not be argued that the clause: 'That it will last for a moment' should not be introduced into that portion relating to the major term. But the clause: 'The counter-entity of the negation that subsists in the third moment subsequent to the knowledge of the Brahman' is to be introduced into that portion relating to the probandum proving the negation of the type stated above not to last for one moment as already explained whereby the two mistakes stated above do not arise. If it were so, the fallacy of *āsrayā-siddhi* (*i.e.* want of a substratum) arises. The third moment subsequent to the knowledge of the *Brahman* has not been established. No mistake arises as stated above if the negation has the qualification, namely, 'That it subsists in the second moment subsequent to the knowledge of the *Brahman*.' This is similar to the case of the negation which subsists in a moment anterior to its seat or substratum as the negation of the shell-silver has the same qualification stated above. The reason is that if it were so, it is possible that the (particular) moment when the knowledge of the ultimate category is produced, can be set aside or discarded by cognition as in the case of the negation that subsists at a moment anterior to the production of its seat or substratum and the rest of the clause becomes useless. It will be futile to assume a second moment subsequent to the knowledge of the ultimate category and also the negation of a general kind of perceivability that has as its qualifying clause: 'That it lasts for a moment as stated above.'

Suppose it is stated thus: 'That, which is set aside or discarded by cognition has the form,' namely, 'That it can be

destroyed by knowledge' then, that (which is destroyed by knowledge) subsists at the moment when the knowledge is produced and it does not subsist at a moment anterior to the production of its seat or substratum. Here the word 'itself' refers to that, which is set aside or discarded by cognition. Indeed that which does not subsist at a moment anterior to the production of the seat or substratum of that which is perceivable is destroyed by that which is perceivable even at the moment of the production of the knowledge of the ultimate category as stated above in the scriptures, the moment anterior to the production of the seat or substratum of that which is perceivable does not exist. Subsequent to that (knowledge of the ultimate category), the moment (*i.e.* time) is not known to exist and also that (object) which is known to exist in a different moment which subsists at a moment anterior to the production of that which is perceivable is not known to exist at that (time subsequent to the knowledge of the ultimate category). Destruction alone destroys that which is perceivable as in the case of the school of the *Naiyāyikās*, because when that (destruction) is taken to be real it contradicts the scriptural texts, that support the *advaitic* school and when it (*i.e.* destrucrion) is taken to be unreal it does not become destroyed since the (destruction) cannot become destroyed as it is produced subsequent to the final idea implanted in the mind. It also contradicts the scriptural text, namely, 'The wise free from name and form.' Here it should not be stated that the destruction stated above is taken to be real. Then the scriptural text will not be contradicted as that (scriptural text) manifests only identity of conception (*i.e.* the liberated soul become one with the God) and what is sought to be the meaning of the scriptural text is non-dualistic conception (of God) that is not covered (by any-thing, say nescience).

It is not so. In the demonstrated conclusion of the Viṣiṣṭādvaitins it has been accepted that at the moment all persons attain *mōkṣa* (or final beatitude) the non-intelligent matter, the finite number of souls that are mutually distinct from each other and that are distinct from the Lord with their

attributes are found to have an existence. Yet the category of time with its sub-division of moment etc. does not produce the particular effects that are mere transformation of causes as and when (these causes) become congenial to the production of particular effects. As in the case of matter etc. this (category of time) exists in its essential nature. In matter etc. the time exists (as a factor) always when the knowledge is produced as in the case of negation that subsists at a time antetior to the production of its seat or substratum. Then it is not possible to get at the (particular) time of its production. If it is stated that this (matter) has an existence connected with the Lord, who is not known to have a beginning, then it is not possible to state anywhere that (time) has an existence anterior (to that of the Lord). It is not possible to get over the fallacy of *siddha-sādhana* (*i.e.* proving the proved) in the school of the *siddhāntins*, (*i e.* Mīmāmsakas), where the major term is taken to be that which is set aside or discarded by cognition as stated above. Thus by following the scriptural text, namely, 'Indeed he (*i.e.* the *mukta*) will experience always the day' the whole of the future time in the case of the *muktas*, will assume the form of a day, as it shines forth in abundance to him. Let the fallacy of *siddha-sādhana* (*i.e.* proving the proved) arise or not, then it is possible that the form of all (objects) will become destroyed without the destruction of the essential nature. Thus it is not also possible to get over the fallacy of *arthānthara* and it is not also possible that the major term should possess qualities common with the probandum and the illustration as its peculiar qualities are not common to (the probandum and the illustration).

(*To be continued*)

NOTES ON CHAUTAR DYNASTY

BY H. STANDFORD SMITH

THE principality of the Chautar Rājas of Ullala and Udipi was formerly one of the most considerable in South Kanara. The possession of a port with the resulting accretion of commerce gave it wealth and stability. It must have been of ancient foundation, for the Rāja of Ullal was one of the chiefs imprisoned in Halebid by the Hoyṣala king Bitti Viṣṇuvardhana in 1117. The prisoner was later restored to his ancestral domains and his line ruled for the following six centuries. The first ruler mentioned by name was Tirumala Rāya I (1160—1179). He resided at Sōmēs'wara, near Ullal. His family deity was Sōmanātha to whom he built a temple. He also built the fort at Thokkota. Both the buildings exist in a ruined condition. His son, Chenna Rāya I (1179—1219), annexed the Mijar-Magne and removed his residence to Puttige where he built the present ruined palace. Dēva Rāya (1219—1245) was a devout S'aivite who used to get *prasādas* daily from the Sōmēs'wara temple at Ullal. In 1255 he built a large temple near his palace. Chenna Rāya II (1403-1470) helped the Bangāra Kings of Nandāvar against the Kolattiris of Nilēs'war. He granted the endowments to the Jaladurgi temple at Mijar and to the Rājārājēs'wari temple at Polali. He also repaired the Sōmanātha temple at Ammambala, on the southern bank of the Nētrāvatī. The fort of Arkula was also built by him. His reign probably marked the apogee of the prosperity of the Chautar kingdom. Bhoja Rāya II (1470—1510) visited the Vijayagara Mahārāja, Krishna Dēva Rāya, who gave him valuable presents. He built the temple to Mariamma at Mudbidri to placate his palanquin bearers, and another at Kundamalai. With the advent of the Portuguese in the next regin, that of Tirumala Rāya III (1510—1544), a decline started, for the new-comers began to interfere disastrously in the affairs of the little kingdom. Conditions were aggravated by a war against the Bangāra king, the Wodeyar of Karkal and Kunda Heggade.

Abbaki Dēvi II (1544—1582) married her late enemy the Bangāra Rāja Lakshmappa II. She, however, remained in her capital of Ullal and he in his of Mangalore. He died in 1566 and was succeeded by his nephew Kāma Dēva with whom began a series of disputes with Abbaki Dēvi which ended in open warfare and the calling in of the Portuguese by her opponent.

This occasion gave them the opportunity of levying tribute on all ports of Kanara. The queen, who was the '*Rainha da pimenta*' (the paper Queen) of the Portuguese, at first refused. The first Portuguese attack of seven ships and 3,000 men was drained off, but the enemy carried the town in a later assault and burnt it. The queen fled to the hill fort of Ucchala Talapadi. She was forced to agree to a treaty with the Protuguese in 1569.

Under Tirumala Dēvi (1582—1606), Ullal was again burnt because the queen failed to pay her tribute which was so many quintals of pepper. Tirumala Dēvi was perhaps the most capable and at the same time the most unfortunate of the Chautar sovereigns. She had a great reputation which went far for her wise and efficient administration. Pietro delle Valle states that her fame extended as far as Persia. In 1636 Bhairasa Wodeyar of Karkal invaded her dominions, defeated and killed her in battle and had her decapitated head exposed on a pike in his capital of Karkal.

Her son Chandraśēkhara, Chikka Rāya I (1606—1628), sought the help of Venkatappa Nāyaka of Ikkēri to avenge his mother's death. He extended his territories greatly with the help of his ally who overthrew the kingdom of Karkal but the Chautar king had exchanged king Log for king Stork, for henceforth the Ullal rulers were in a state of complete vassalage to the Ikkeri Rāja who imprisoned Bhoja Rāja III (1630—1644) in Ikkeri because he was in arrear with his tribute and did not release him until he had paid it in full. The palace at Puttige had now got into a very dilapidated state, so Bhoja had the present one at Mudabidri constructed in 1603. In the time of Abbaka Dēvi III (1726—1740) Sōmaśēkhara of Ikkēri invaded and temporarily annexed the

Chautar dominions The queen fled to Chirakkal and could not return till after Sōmaśēkhāra's death in 1740. She then had her son Chandras'ēkhara Chikka Rāya III crowned. Basavappa of Ikkēri was present at the coronation. So evidently the queen brought about peace with her enemy and she also recovered her kingdom—no mean diplomatic feat.

Haidar Ali overthrew the Ikkeri kingdom in 1763. Chikka Rāya visited him at Karkal and made his submission but Haidar's Governor at Mangalore, Shaikh Ali, raised the tribute from 13,792 pagodas to 21,215. The Chautar king appealed to Haidar Ali who reduced this sum to 18,000 pagodas. It was only a temporary success, for Haidar sequestrated the Chautar territories in 1766 allowing the dispossessed family a yearly grant of 455 pagodas, increased on the annexation by the British to Rs. 793-12-0.

The family still occupies the palace at Mudabidri, now almost in ruin. It covers eight acres and is surrounded by a mud wall and a moat.

For a century and a half the Chautar Rājas have exchanged the exalted status of rulers for the humbler but infinitely more peaceful one of landowners.

REVIEWS

Excavations at Agrohā, Punjab. By H. L. Srivastava, M.A. Memoirs of the Archæological Survey of India No. 61. Price Rs. 4-14-0 or 7 Sh. 9 d.

The Gupta Temple at Deogarh. By Pandit Madho Sarup Vats, M.A., Hony. F.R.A.S. Memoirs of the Archæological Survey of India No. 70. Price Rs. 7-12-0 or 12 Sh. 6 d.

Both published by the Manager of Publications, Government of India, Delhi.

THE results of the excavations carried on by Srivastava as Superintendent of Archæology, Frontier Circle, Lahore, in 1938-39 are now published in this series of the A.S.I. Memoirs. Agrohā owes its origin to Agra and the ancient name of the town was *Agrodaka* according to numismatic evidence. Agrohā is mentioned by Ptolemy who calls it 'Agara.' Inscribed terra-cotta tablets, burnt brick bark manuscript and clay seals are some of the important finds. A terra-cotta tablet with a handle contains the seven *svarās* or musical scales in the reverse order. The text of the burnt brick bark manuscript cannot be identified as it is very fragmentary but the script resembles the Bakshāli manuscripts ascribed to the ninth century A. D. on palæographic grounds. It looks as if the place was at least as old as the second century B.C. Extensive excavations are likely to yield antiquities of remarkable interest.

The Gupta Temple at Deogarh has attracted the attention of savants for several decades. Pandit Madho Sarup Vats recovered a number of panels connected with the life of S'rī Kṛṣṇa and a few legends from the Mahābhārata. This Gupta temple contains very fine sculptures, the gem of architecture embodying the most vivid and virile expressions of early Gupta art from the beginning of the *śikhara* which was evolved by building a multi-storeyed, straight-edged pyramid in receding tiers. The first chapter gives the

topography of the place. It is situate in the Jhānsi district in a semi-circular bend overlooking the right bank of the river Vetravatī. Chapter two gives the temple architecture during the golden age of ancient India, *i.e.* the period of the Guptas and in chapter three the description of the temple is given in great detail. Several scenes from the Rāmāyaṇa, scenes depicting the popularity of the Kṛṣṇa story during that period, Viṣṇu and his *avatārs* and miscellaneous reliefs form very interesting specimens in this temple. The section on Art is chapter four. The most artistic and the most dignified are the carvings of the doorway and the three large panels of Gajēndra mōkṣa, Nara-Nārāyaṇa and Anantaśāyi Viṣṇu, in several attitudes suited to represent the acts and purposes which they are intended to portray. The scenes from the cults of Rāmā and Kṛṣṇa already mentioned are the earliest lithic records which rank as notable achievements of art which it would be difficult to surpass. The principal dresses worn by the figures are also described. All goddesses and ladies of high rank wear a *dopaṭṭa* or *uttarīya* which usually hang down over the shoulders and under the arms down to the feet. The wavy folds of the *dopaṭṭa* are artistically brought out in a variety of ways. The female figures wear full *dhotīs* the ends of which hang down in graceful, stylish, wavy curves alongside the left leg. The head and hair dresses worn by God Viṣṇu, tiaras by royal figures and noble men and by the attendant figures are all described in detail. The illustrations are full, complete and interesting. The publication is excellent and useful.

S. S.

Possible Sumerian Survivals in Toda Rituals. By H. R. H. Prince Peter of Greece, M.A. (Hry.), LL.D. Bulletin of the Madras Government Museum, New Series. General Section. Vol. VI. No. 1. Price Rs. 6-4-0.

HIS Royal Highness Prince Peter of Greece traces in this Bulletin Some Possible Sumerian Survivals in the Toda Ritual. The Toda is a Kannada speaking tribe and today it is facing extinction

owing amongst other reasons to absorption with the other classes of society. Rivers discovered the matrilineal sibs along side the patrilineal sibs among the Todas and Prince Peter of Greece is endeavouring at ameliorating the condition of the Todas. As Dr. Aiyappan says, the discovery of the sacred names of the gods and goddesses of the Todas became possible because of the confidence Prince Peter was able to create in the minds of the Todas. While the material at our disposal is insufficient for a serious discussion of the Toda origins Prince Peter's discovery of Sumerian names for Toda deities raises several questions of interest. Eickstedt regards the Toda as belonging the 'North Indid' type but Aiyappan thinks he has ignored the high cranial vault which puts the tribe in a different category from the North Indian groups. The Toda is a long-headed race, with high cranial vault, long face and narrow prominent nose which numerically dominated in the Mohenjo-Daro region from its earliest phases. It goes without saying that the Toda in most aspects fits into the general cultural pattern of South India. Possibly there is nothing wild in the hypothesis of the Toda contact with Sumeria since Indian culture may have influenced the Maya civilisation of America and if Indo-Sumerian affinities are among the accepted facts of Indian and Mesopotamian archæology, their extension to the Toda enclave in Southern India would not present any difficult problem. If we could add that the civilisation of Mohenjo-Daro and Harappa was Dravidian and remember that we are dealing with pre-historic movements, it will follow that there may be Sumerian origins traceable in India. Prince Peter has found eleven names of the deities of Sumerian origin in use among the Todas. There is no doubt they are difficult and we dare not assert. The discovery made in these pages by Prince Peter throws much light into the darkness of the history of the Todas. We look forward for a further and detailed elucidation of this problem by this painstaking scholar and Prince.

S. S.

Mīn-Kan. The Mystical meaning of possessing 'Fish-eyes.' By the Reverend Father H. Heras, S.J. Indian Historical Research Institute. Studies in Indian History Volume No. 16. Price Rs. 4-8-0.

REVEREND Father Henry Heras, S.J. the talented Director of the Indian Historical Research Institute, Bombay, has given here in a nut-shell the substance of the old wisdom of India. It will be interesting to recall that in one of his lectures many years ago under the auspices of the Mythic Society, Heras developed the subject of the mystical meaning of possessing 'fish-eyes.' It was the knowledge of this science which maintained the temper of Yudhiṣṭhira and king Pravahana Jaivali taught the principles of this science to Svētakētu. Yājñavalkya disclosed this secret to Maitrēyi and king Janaka possessed the wisdom in an eminent degree. Man is intended to attain ultimate perfect liberation or salvation and that is achieved by possessing 'fish-eyes.' The quest for wisdom is the source of happiness and wisdom throws open the gates to the realisation of God and the true knowledge of the divine: thus the dark qualities of *māya* are dispelled and man is beyond all earthly environs and through his knowledge gets divine life and hence to the learned there is nothing difficult. The work is thought provoking and highly instructive and the reader has to go through its pages to get the best advantage out of it.

S. S.

The Vedic Octave and extracts from Sangita Sara in Abhinava Bharata Sara Sangraha. Varalakshmi Academy Publication Series. Research Board Bulletin No. 1. Editor R. Satyanarayana, B.Sc. Published by Sri Varalakṣmi Academies of Fine Arts, Mysore. Price Rs. 3-0-0.

WE congratulate S'rī Varalakṣmi Academy of Fine Arts, Mysore, on starting the Varalakṣmi Academy Publication Series of which the Research Bulletin No. 1, relates to the Vedic Octave and Extracts from Sangīta Sāra in Abhinava Bharata Sāra Saṁgraha. The editor of this enterprising publication is R. Satyanarayana. S'rī Varalakṣmi Academies of Fine Arts was founded in 1945 with the aim of popularising and widely propagating Indian Fine Arts

in all their purity, to revive ancient Indian culture and to promote good understanding amongst the different nations of the world through cultural contact. The board of research was constituted with Dr. S. S'rīkaṇṭha S'āstri, one of our valued contributors, as Chairman.

Music as proverbially known is possessed of the charm to subdue the savage and promote the spiritual evolution of man. It affords an unending range of subjects for investigation. There is enough material available concerning music and musical intruments in paintings, in lithic monuments, sculptures and bas-reliefs and in written records and in the exposition by well-known bands of traditional songsters through the ages and Karnātaka music in particular has attractions of its own.

In the Vedic Octave Raja Rao deals with the three sets or denominations of musical *svarās*, the *kruṣṭadi* seven of *Sāma gāna*, the *ṣaḍjādi* seven of *Laukika* or *Gāndharva-veda gāna* and the third set called *karṣaṇa* formed by the chromatic varieties of *Sāma-svarās* which were specially used in executing the musical flourish. He quotes original Vedic texts with the commentaries of Sāyaṇa, Uvata, Kaiyyata and others. The editor himself gives interesting extracts from the paper manuscript of Abhinava Bharata Sāra Saṁgraha found in the Oriental Research Institute, Mysore. We welcome this interesting publication and hope the Academy will bring out in quick succession original research articles.

S. S.

Āsanas. Part One. Popular Yoga Vol. I (Third Edition).
Prāṇāyāma. Part One. Popular Yoga Vol. II (Third Edition).
Both by Swami Kuvalayananda. Published at Kaivalyadhama, 117/1, Valvana, Lonavla, Bombay. Price Rs. 7-0-0 and Rs. 5-8-0, respectively.

ĀSANAS and *Prāṇāyāma* are two publications of the popular yoga series, volumes one and two by Swami Kuvalayananda. They furnish with the greatest precision and traditional accuracy all the exercises of the *āsanas* and *prāṇāyāma* of the yogic system of physical culture. They are perfected, needless to add, by Swami

Kuvalayananda. The glossary and the appendices are very helpful. The illustrations are excellent, instructive and informing. The subjects are very vast and require volumes for a full treatment. The techniques are given in a simple and understandable manner. A word of caution is necessary. Let no one allow enthusiasm to get the better of reason. *Prāṇāyāma* is a weapon that easily lends itself to abuse. In playing with *prāṇāyāma* a man plays with his nerves, heart and lungs. Undue strain or imperfect methods in *prāṇāyāma* may damage these parts permanently and when rightly done will never fail to ensure supreme vitality for the body and eternal peace for the mind. Its practice introduces high pressures both in the central canal of the spinal cord and the ventricles of the brain. It naturally stimulates the whole nervous system. Subtler and still subtler worlds will begin to open out in proportion to the consciousness itself getting more and more refined, till at last the individual consciousness merges into the cosmic and the individual becomes one with the infinite. For the techniqnes of the yogic exercises one has to look into the books themselves. The second edition of these books have already been noticed in these pages, Volume XXV page 321 and Volume XXII page 522-23.

S.S.

Lectures on Hata Yoga. By Svami Vishnudevananda. Compiled by Svami Venkatesananda. Published by the Yoga-Vedanta Forest University, Sivanandagar, Ananda Kutir, P. O. Rishikesh, Himalayas. Price Rs. 1-8-0.

HIS Holiness Sri Sivananda Maharāj in Ānanda Kutir, Rishikesh, Himālayas, naturally is attracting the world unto him by his priceless contributions to spiritual literature. To him are dedicated these lectures on Haṭa Yōga delivered by Svami Vishnudevananda and published by the Yoga Vedanta Forest University. The all-India tour of Svami Vishnudevananda is chronicled in these pages. The lectures are inspiring not merely to those who have heard him but to every one who reads it in print. The author says: "No progress in Yoga is possible without Bhakti. Only the grace of Guru and God can ward off obstacles on the path...

The bliss of Dhyāna is derived from this combination of Bhakti and Yoga." Haṭa Yōga appears to be an entirely physical process. It enables man to maintain perfect health and is infinitely superior to all other kinds of physical cultural systems, tonics and medicines. It is a spiritual practice ranking on a par with Vedāntic meditation, the practice of the highest devotion to God. It is the most scientific method of controlling the mind.

S. S.

Sanskrit Literature. By K. Chandrasekharan and V. K. Subramania Sastri. The P.E.N. Books—The Indian Literatures No. XII. Edited by Sophia Wadia. Published for the P.E.N. All-India Centre by the International Book House, Ltd. Ash Lane, Fort, Bombay-1. Price Rs. 6-0-0.

THE publication of 'Sanskrit Literature' marks the beginning of the resumption of the publication of the series by the All-India P.E.N. Centre. Sanskrit has been rightly called the language of the Gods. No study of the literatures of India is complete without a study of the treasure-house of Sanskrit literature which enriches the mind and heart as Srimati Sophia Wadia says in her foreword. Work of this type is a labour of love and the time, energy and the other contributions made will be their own recompense offered at the altar of wisdom. The connected narrative of the salient facts about the origin, growth and development of Sanskrit literature from Vedic times to the present day is arduous and long, without traces, here and there, very often becoming invariably unseen like the great river Sarasvatī herself. Considerable good work has been done by many scholars and this work gives a satisfactory account of Sanskrit literature. It is appropriately dedicated to Dr. Radhakrishnan. Sanskrit literature has the most refined speech and it has been withstanding the onslaughts on it and meeting the needs of the growing civilisation. It is certainly not a dead language. Its influence is widely spread throughout the four corners of India and wherever culture and knowledge count for something more than for bread and water. Its influence on other languages in India is remarkable and persistent and philologists all over the world regard Sanskrit literarure as a common ancestor to the family of

languages and should that be so there is do doubt that Sanskrit did contribute mightily to the growth, development and the present position of the languages of the world today. We look forward to the publication of the other volumes in the series.

S. S.

The History of the Chinese Language and Literature. By Tan Yun-Shan. Published by the Sino-Indian Cultural Society of India, Santiniketan, West Bengal. Price Re. 0-8-0.

THE Sino-Indian Cultural Society of India have been publishing a series of pamphlets of which 'the History of the Chinese Language and Literature' by Prof. Tan Yun-Shan, Principal, Visva-Bharati Cheena Bhavan, gives a very interesting account. In Chinese unlike in English, for example, the spoken and the written languages differ. Spoken Chinese is ealled YU-YEN, meaning words and speech and written Chinese is called WEN-TSU, meaning letter and characters. According to *Yi-Ching*, the Ṛgveda of China, "In the highest antiquity, Government was carried on successfully by the use of knotted cords. In subsequent ages the sages substituted for these written characters and documents. By means of these all the officers could be rightly regulated, and all people accurately examined." The origin of the written Chinese is taken back in this pamphlet to roughly at least four to five thousand years if not to twenty, sixty or three hundred thousand years but the author regards that the origin of Chinese writings was begun by Fu Hsi and completed by Tsang Chi. Since then there has been practically no change of the Chinese characters for the past two thousand years and in the present century several reform movements are being carried on without any success. Chinese literature is well developed embracing all literary works or productions but strictly it means only those writings whose value lies in beauty of form or emotional effect. The earliest works of Chinese literature are the Confussian classics. This small pamphlet is very interesting and quite welcome in these days when cultural exchange between India and China are progressing on the way.

S. S.

ENGLISH-SANSKRIT

Āyurvedīya-Padārthavijñāna. By C. G. Kashikar, M.A. (Tilak). Assisted by Vaidya S. G. Vartaka. Ayurvidya Vis'āraḍa. Published by the Board of Ayurvedic Research, Bombay-11. Price Rs. 8-0-0.

DR. K. S. Mhaskar, Chairman of the Board of Research in Āyurveda says in his foreword : "The object of these publications is to make easily avilable for prospective research workers all historical data, including the experimental ones, so that every one may realise what is known and what requires a solution......The Board desires to put in order what already exists, according to modern medical conceptions, and arrange the data subjectwise, so as to make it easy for a student or a research worker to obtain a collective view on any section of Āyurveda......Medical diagnosis and medical treatment mainly depend on correct inferences. Padārthavijñāna is practically a 'science' of inferences."

The book before us is bi-lingual. The preface, the text and the glossary of terms are all given in Sanskrit and in English. The table of contents and the index are in Sanskrit and are full and detailed. The Sanskrit text is in easy style and "avoids saṁdhi-formation as far as possible." The clarity of expression and the simplicity in composition shows the great command of the language by the author and his mastery of the subject.

"The purpose of the present book is to take a comprehensive view of the laws of the universe and to analyse the various objects (पदार्थs) padārthas in a manner which may be helpful to the study of the basic principles of Āyurveda." In the preface, the author gives a brief survey of the philosophical literature of *Nyāya*, *Vais'ēṣikha* and *Sāṁkhya* (on which the Āyurveda Padārthavijñāna is mainly based) as well as the principal works of Āyurveda. The main work consists of four chapters, *Pramāṇa vicāra*, *Kārya-karma-bhāva*, *Pramēya* and

Puruṣa vicāra. Naturally enough in a work dealing with the fundamentals of the science, *Prāmaṇa vicāra* absorbs 55 pages out of 135 pages of the Sanskrit text and *Pramēya* 48 pages. *Kārya-karma-bhāva* is dealt with in 15 pages and *Puruṣa* in 17 pages. Āyurveda 'aims at the maintenance of health and cure of disease in a human being.' 'Living human body is called *puruṣa* in Āyurveda.' 'The Philosophy of Āyurveda presupposes the *padārthas* in *Vaiśēṣikha* and the principles in *Sāṁkhya*. Real *jñāna* can be had only from *Pramāṇa*." The number of the *pramāṇas* is different according to the various systems of Indian philosophy :

Names	Philosophies concerned
Pratyakṣa	Cāruvāka
Pratyakṣa and anumāna	Vaiśēṣikha, Jaina and Bauddha
Pratyakṣa and sabda	Madhva Vedānta
Pratyakṣa, anumāna and sabda	Jaran Nyāya, Rāmānuja Vedānta, Sāṁkhya and Yoga.
Pratyakṣa, anumāna, sabda and upamāna	Pracīna Nyāya, Navya Nyāya and Māhēsvara.
Pratyakṣa, anumāna, upamāna, sabda and yukti	Cāraka (Mimāmsa)
Pratyakṣa, anumāna, upamāna, sabda, yukti and anupalabdhi (abhāva)	Kumārila Bhatta (Mīmāmsa) and Advaita Vedānta
Pratyakṣa, anumāna, upamāna, sabda, yukti, anupalabdhi, and Sambhava and Aitihya	Paurāṇikas
Ceṣta also	Tāntrikas
Pratibhā also	some philosophies

" Āyurveda is not concerned with the isolated consideration of the neutral soul. The object for consideration is a living person who is a combination of the five gross elements and the soul." The basic principle of Āyurveda is that a human being is an imitation of the universe...Elements of a human being are the same as those in the universe. Therefore by knowing the elements in the universe one knows the elements in a human being...By the analytical knowledge of the universe one knows the relation of cause and effect in the human body and is able to prescribe dietetic and medical treatment by means of the available materials—(Caraka Saṁhita : V.3-7). In the treatment of *Pramāṇas*, *Anumāna* (inference) takes the largest

share, 20 pages out of 55 and its exposition appropriately closes with a consideration of *Tadvidyāsambhava* (conversation or discussion) by which "one advances his knowledge, becomes expert, and secures powers of expression and his doubts are removed." "The basic principle of Āyurveda is that normality (साम्य) of basic elements (धातु) is the natural condition (healthiness) and their abnormality (वैषम्य) is change (diseased condition)... . Therefore the consideration of cause and effect of the diseased condition and of the healthy condition presupposes a consideration of abnormality or normality of causes .....One of the theories of Āyurveda is that a particular effect is produced from a particular cause. Water becomes non-poisonous at the rise of the star Agasthya. Decoctions and other compounds become effective in particular diseases at a certain stage and in a particular combination of space, time and nature. . . . . The effectiveness of such combinations cannot be challenged by logic." *Yukti*, Caraka's fifth *Pramāṇa*, is the knowledge that a certain combination of a number of causes produces a particular effect:

युक्तिः पश्यति या भावान् बहुकारणयेजजान् ।
युक्तिः त्रिकाला सात्तेया त्रिवर्गः साध्यते यया ॥

Caraka XI-25.

In the words of the author, "Some scholars maintain that *yukti* means experiment (प्रयोग) because the experiment in modern science appears similar to *yukti*. In ancient times the advocates of the different philosophies appear to have adopted proofs (*pramāṇas*) suitable to the respective theories ... .. The author of Caraka Saṁhita seems to have incorporated *yukti* as an independent proof (*pramāṇa*) looking to the significance of a combination of drugs (*yōga*) in therapy." A supplement of 21 pages gives the *Tantrayuktis* in Caraka, Susruta and Astāngahṛidaya and their commentaries and is a valuable addition to a very useful publication, evidencing the basic soundness of Āyurvedic science, whatever be the imperfections of latter day practitioners.

A. V. R.

SANSKRIT

History of the Dūta-Kāvyas of Bengal (in Sanskrit). Prāchyavāni Research Series Vol. V. Price Rs. 5-0-0.

The Ghaṭakarpara Yamaka Kāvya. Sanskrit Dutakavya Samgraha Work No. 6. Price Rs. 4-0-0.

Both by Dr. Jatindra Bimal Chaudhuri, PH. D. (London), Kāvyatīrtha. Published by Prāchyavāni Mandir, No. 3, Federation Street, Calcutta-9.

DR. CHAUDHURI has placed us under a deep debt by his powerful advocacy of the cause of Sanskrit and his active efforts in founding Prāchyavāni Mandir and its steadily increasing publications. In the words of Prof. Dr. Satkari Mookerji, the Mandir "has unearthed, within a short time, many hidden treasures of the vast store-house of Sanskrit Learning." The History of Dūta-Kāvyas by poets of Bengal (Vāngīya Dūta-Kāvyātihāsa) is the precursor of "a complete history of the Dūta-Kāvyas as a fascinating branch of Sanskrit literature" which he hopes to publish soon. The present volume is written in Sanskrit in an easy and facile style. The work proves, if proof be needed, that Sanskrit can easily be used for expressing all shades of thought, ancient and modern and in simple words, intelligible to the average reader.

Dr. Chaudhuri's masterly survey includes the following kāvyas, some of them published by him for the first time in his Sanskrit Dūta Kāvya Saṁgraha (six volumes): (1) Pavana Dūtam by Dhoyi Kavi, (2) Manō-Dūtam by Viṣṇudāsa, (3) another work of the same name by Rāma Rāma Sarma, (4) Uddhava Dūtam by Madhava Kavindra Bhattacharya, (5) Uddhava Sandēsa by Rūpa Gōswami, (6) Haṁsa Dūtam by Rūpa Gōswami, (7) Brahmara Dūtam and (8) Pīka Dūtam both by Rudra Nyāyavāchaspati, and eighteen other similar kāvyas. The introduction in Sanskrit, the index of ślōkas, the ample bibliography and the general index of names enrich the value of the work.

Ghaṭakarpara Kāvya is well-known. It was published in 1828 in Germany and edited by Dr. Duresh with an anonymous commentary. The kāvya with the commentary of Abhinavagupta was published in 1945 in the Kasmir Text Series. A thorough search by Dr. Chaudhuri has revealed that this kāvya has been commented upon by "Abhinavagupta (about 993 A.D.), Bharata Mallika, S'aṁkara, Tārāchandra, Govardhana, Kamalākara, (sixteenth century), Ramāpāti-Misra, Govinda Kucalakavi, Divākara, Vindhyēs'vari Prasad, Ādakamalla Jyotivid (1588 A.D.) Vaidyanātha and others." The critical edition before us is volume six of Dūta Kāvya Saṁgraha. It is valuable as it gives extracts from the more important of the commentaries above mentioned and contains also an independent commentary by the editor. He urges in justification of such a step: "It appeared to me that none of these commentaries was really satisfactory. They were either too abbreviated or they skipped over many important points here and there. Further, I materially disagree with them in the unnecessary introduction of the Dūtīs and Pratidūtis. My commentary would show that as in the Mēghadūta, here too the theme is limited to the lover, and the messenger. As such, the Ghaṭakarpara becomes almost a prototype of the Mēghadūta. The difference appeared very vital."

As regards the authorship, he writies: "Tradition attributes the work to the same age as Kāḷidāsa. Many, again, attribute the work to Kāḷidāsa himself." But Dr. Chaudhuri relies on the verse about the nine gems of Vikramāditya's court which gives both Ghaṭakarpara and Kāḷidāsa and on the Nitisāra by Ghaṭakarpara published in Kāvya-Saṁgraha by Jivananda Vidysagara, Vol. I (1888) and his challenge of Kāḷidāsa's verses 1 to 3 of Kumāra Sambhava, in that work and also on Hemachandra's statement in Kāvyānus'āsana about the identity of Bhāsa and Ghaṭakarpara. His tentative conclusion is: "It is only likely that the Ghaṭakarpara-Yamaka-Kāvya is earlier than the Mēghadūta......There is no doubt that it was out-rivalled by its supposed contemporaneous work Mēghadūta. Still, the Ghaṭakarpara has also influenced poets of later ages. One outstanding instance is the Krishna

Līla Kāvya of Madana......in 1623 A.D." "It cannot be denied that, though not exactly a Dūtā-kāvya in name or form, it is really a Dūta-kāvya or messenger poem; only, the neat form given to the Mēghadūta by Kāḷidāsa did not crystallize in the Ghaṭakarapara...It appears to fill up the intermediate stage between the Epic and Mēghadūta, both in form and matter." Much as one would like to accept this conclusion, there is no adequate basis for over-ruling the definite statement by Abhinavagupta as early as 993 A.D. that the Ghaṭakarpara Kāvya was reputed to be Kāḷidāsa's work "अत्र कर्ता महाकवि: कालिदास इति अनुश्रुतं अस्माभि." But research in Sanskrit literature is full of surprises and it is quite on the cards that Bhāsa may turn out be the real author and Hemachandra's clue may ultimately stand confirmed. The English translation, notes, bibliography and index enhance the value of the book for students and research workers alike.

A. V. R.

Alaṁkārasaṁgraha of Amṛtānanda Yogin. Edited by V. Krishnamacharya and K. Ramachandra Sarma. The Adyar Library Series No. 70. Published by the Adyar Library, Adyar, Madras-20. Price Rs. 9-0-0.

THIS work on poetics has been carefully edited by Krishnamacharya and Ramachandra Sarma of the Adyar Library. It is in the form of *Kārikās* like the works of Bhāmaha and Daṇḍin and contains 725 verses in eleven chapters. It was written as desired by king Manna, son of Bhaktīs'vara. The large number and the names of several rare works mentioned by the author are helpful to fix his date. The work principally belongs to the second half of the fourteenth centuty as Dr. C. Kunhan Raja maintains in his introduction.

S. S.

KANNADA

Airāvata by Kumāra Vyāsa. Edited by Vidyāratna R. S. Panchamukhi, M.A. Price Rs. 1-8-0.

Karnātaka Music and The Dāsakuta. By Kinnari Vidvan Shri Hulguru Krishtacharya. Price Rs. 2-8-0.

Three Lectures. ಶಬ್ದಮಣಿದರ್ಪಣದ ಪಾಠಾಂತರಗಳು ಮತ್ತು ಅನುಭವಾಮೃತವೂ ಹರಿಕಥಾಮೃತ ಸಾರವೂ. By Prof. D. K. Bhimasena Rao, M.A. Price Rs. 3-0-0.

All the three books published by the Kannada Research Institute, Dharwar.

VIDYARATNA R.S.Panchamukhi has edited Airāvata of the well-known writer Kumāra Vyāsa. He has utilised all the available texts for this publication. The story of Airāvata has been included in the twentieth *sandhi* of the Ādiparvan and contains a concise narration in 144 verses. Here there are 8 *sandhis* and 275 verses. Āryan culture is embodied in the great epic of the Mahābhārata in which the triumph of virtue with the help of S′rī Kṛṣṇa is so well portrayed. Kumāra Vyāsa has narrated the story of Airāvata not merely in his narration of the Karnātaka Mahābhārata in the Ādiparvan but also separately. As regards the date of Kumāra Vyāsa it is suggested by Dr. Panchamukhi that he may be a contemporary of Purandara Dāsa and belongs roughly to about 1,400 to 1,500 A.C. when the *bhakti* cult was in vogue.

Briefly, the story of the Airāvata is : Gāndhāri, wife of Dhṛtarāṣṭra made an image of the elephant in clay and worshipped Gowri with great pomp and splendour with the assistance of her sons, the Kauravas. Kunti, mother of the Pāṇḍavas, was not invited to this festivity. Kunti perhaps complained to her five sons of this indignity and of her sorrow. Arjuna took an oath to get the Airāvata itself from Indralōka along with the celestial cow and the *kalpavṛkṣa* for her worship. The other brothers stood by for uniterrupted worship. S′rī Kṛṣṇa and Vedavyāsa assisted them in

the due performance of the worship. Gāndhāri was invited but did not accept the invitation. The Kauravas felt humbled and the prestige and glory of the Pāṇḍavas increased as well as their wealth.

The style is simple, mellifluous and understandable and a welcome accession to the books on Kannada literature.

Karnātaka Music and the Dāsakūta formed the subject of three lectures delivered in 1946 by S'rī Krishtacharya, the well-known musician. Full of intersting incidents, they promote true knowledge about Karnātaka music. Music without a literary background cannot shine and with it, its appreciation is trebled. The finest period of Karnātaka Music was about 1,450 to 1,560 A. D. and it is just now getting back to its own original place. The story of Karnātaka music has been excellently developed in the pages of this book.

The lectures delivered Prof. Bhimasenarao, relating to the variations in Kannada grammar are very interesting and welcome. The publication is very helpful to the students of the teaching profession. Two other lectures concering the great and well-known *Anubhavāmṛita* of Mahāliṅga Raṅga and *Harikathāmṛta sāra* of Jagannātha Dāsa are full of interest and instructive.

S. S.

As'ōka. By N. Kasturi, Mysore University Kannada Granthamāle No. 25. Price Rs. 1-2-0.

AS'OKA the greatest of the Indian Emperors who spread the empire of knowledge and of culture across the seas is perhaps the best remembered of all monarchs, not merely here in India but in the whole world. It is therefore not without significance that *Aśōka cakra* is the guiding symbol of our Indian Union.

The noble Eight Fold Path and the Wheel of Faith, of Virtue and of Devotion is the inheritance of posterity left by Aśōka. The history of the Mauryan dynasty, the life of Aśōka, his *dharma*, his administration, art during his reign, and his inscriptions have been beautifully narrated by Kasturi and we congratulate him on his effort.

S. S.

Arthas'āstra. By Ku.S'ī.Haridasa Bhatta, M.A. Published by Kāvyālaya, Mysore. Price Rs. 5-0-0. Ordinary Copy. Rs. 6-8-0 Superior Copy.

IT was said for a long time that for teaching in the University with local language as the medium of instruction there were no proper scientific text-books in the language. As elsewhere, the University of Mysore and other institutions have undertaken with commendable effort the publication in Kannada of text-books in different branches of science. The principles of economics or Arthas'āstra by Haridasa Bhatta published by Kāvyālaya is one such publication. It has received a prize of the Madras University.

The principles of economics in the application of every day life and the general condition in modern times are undergoing great changes. Naturally they change with experience. As far as possible they have been excellently expounded in this work.

S. S.

TELUGU

Vīras'aiva Literature (In Telugu). By S. Ramakrishna Sastri, M.A., B.O.L. Published by S'rī Vēnkatēs'vara Oriental Research Institute, Tirupati. S'rī Vēnkates'vara Institute Series No. 6. Price Rs. 5-0-0.

SRI S. Ramakrishna Sastri has done valuable service to the cause of Vīras'aivism for the Telugu reading public by publishing this history of Vīras'aiva literature. Of the list of authors and the names of works composed by them may be mentioned Palkurki Somanātha, Mallikārjuna Panditārādhya and the *Pidaparti* poets. The Vīras'aivas wear a *liṅgam* round their neck which they worship every day. Women are also allowed to wear the *liṅgam* and worship it every day. They bathe after their monthly course and worship the *liṅgam* immediately. Revanna Siddha, Marula Siddha, Ekōrāma Panditārādhya and Vis'vārādhya are the five acāryas recognised by the Vīras'aivas. *S'ivadīkṣa* is the initiation ceremony which takes the place of *upanayana*. They are classed under five gōtras, *Vīra, Nandi, Bhṛgu, Vṛṣabha* and *Skanda* and under four heads,

Jaṅgama, *S'īlavanta*, *Baliga* and *Pancama S'ālins*. They worship the *sannyāsins* of their order known as *jaṅgamas*.

In the Āndhra country this religion is followed by the *Ārādhya Brāhmins* only but in the Karnāṭaka even others follow the tenets of Viras'aivism. The wearing of the *liṅgam* has introduced social equality in all classes of the people. On the reliance of the text of Vātulāgama ('गोत्रसूत्र विहीनस्तु निराभार इत्युच्यते') they have renounced their classification under the gōtras and have banned all forms of idol worship. Basavanna, the reformer of the Vīras'aiva movement, in his *S'ikhāratnavacana* states:

ಕಲ್ಲದೇವರು ದೇವರಲ್ಲ; ಮಣ್ಣದೇವರು ದೇವರಲ್ಲ; ಮರದ ದೇವರು ದೇವರಲ್ಲ; ಪಂಚಲೋಹದಲ್ಲಿ ಮಾಡುವ ದೇವರು ದೇವರಲ್ಲ; ಸೇತುರಾಮೇಶ್ವರ, ಗೋಕರ್ಣ, ಕಾಶಿ, ಕೇದಾರ ಮೊದಲಾದ ಅಷ್ಟಾಷಷ್ಟಿ ಕೋಟಿ ಪುಣ್ಯತೀರ್ಥಂಗಳು ಪುಣ್ಯಕ್ಷೇತ್ರಂಗಳಲ್ಲಿ ಇಹ ದೇವರು ದೇವರಲ್ಲ; ತನ್ನ ತಾನದು ತಾನಾರೆಂದು ತಿಳಿದಡೆ ತಾನೇದೇವ ನೋಡಾ ಅಪ್ರಮಾಣ ಕೂಡಲ ಸಂಗಮದೇವಾ.

Sarvajna, another poet says:

'ಉಣಬಂದ ಜಂಗಮಕೆ ಉಣಬಡಿಸಲೊಲ್ಲದಲೆ
ಉಣದಿಪ್ಪಲಿಂಗಕುಣಬಡಿಸಿ ಕೈಮುಗಿದ
ಬಣಗುಗಳ ನೋಡು ಸರ್ವಜ್ಞ'

In the present day the classification of gōtra and idol worship is in vogue and when this innovation was introduced in Vīras'aivism is not possible to be traced with any definite authority.

M. B. N.

TAMIL

Kāḷidāsa's Raghuvaṁṣa. Cantos 1 and 2. A Commentary in Tamil by D. T. Tatacarya, M.O.L. S'rī Venkatēs'vara Oriental Series No. 32. Published by S'rī Venkatēs'vara Oriental Research Institute, Tirupati. Price Rs. 2-8-0.

THE meaning of each and every word occurring in the text of the first two cantos of the Raghuvaṁṣa are given here by Tatacarya in addition to a commentary in Tamil on each s'lōka. The book serves a very useful guide for those who commence the study of Sanskrit. The value of the book would have been enhanced had some notes on grammar been given to explain the difficulties.

M. B. N.

QUERY

IS VALMIKI'S RAMAYANA A POST-BUDDHISTIC COMPOSITION ?

IT may be recalled that in his mission to S'rī Rāma in the Citrakūta hill to implore and persuade him to give up his idea of banishment and forest life and to return to Ayodhya and assume kingship, Bharata is accompanied and assisted by Jābāli, one of the "Sage Counsellers" of Das'aratha's Court. The arguments used by the latter are materialistic and characterised even as an "atheistic creed" and when S'rī Rāma sternly reproves him for using arguments which "Virtue's garb falsely wear" he says "We rank the Buddhist with the thief" (Book II, Canto CIX, Page 440). The reference to Buddhism is thus not merely implied but is open and unmistakable.

When Hanuman contrives to enter Lañka in search of Sītā, among the crowds of people moving about in the streets are said to be priests with "shaven heads" (*mundakas*) (Book IV, Canto IV, Page 214). Orange-robed, fan-bearing and shaven-headed priests are even today a familiar feature of Buddhistic cities like Rangoon or Kandy.

During the extensive destruction of the City of Lañka which Hanuman indulged in before he was finally captured, he climbed and stood on a "temple high as the hill Mēru" (Book IV, Canto XLIII, Page 376). The temple is named and referred to more than once as a "Chaitya Prasada," and "Chaitya" is a Buddhistic place of worship.

Can all these three taken together be construed as evidence that when the great epic was written Buddhism had already spread and become well-established ? The first narration comes at the end of a canto, attached loosely almost like an after-thought and may perhaps be taken as an interpolation, although such an assumption may seem gratutious and a piece of wishful thinking. The second and the third however are integral parts woven in the body of the poem and should strengthen the first.

(The references are to Griffith's Translation of Vālmiki's Rāmāyaṇa.)

A NOVICE.

ANNOUNCEMENT

WE learn that a new Quarterly Journal devoted to Indian music and dance will start publication in Bombay shortly. **Naad** as the journal has been very apty called, it is being sponsored by Sur-Singar Samsad (Bombay), a registered society working for the advertisement of Indian music and dance at all levels. Like all other activities of the Samsad, **Naad** is wholly a non-profit making venture and is designed to fulfil the need for a really first-class academic journal devoted to study and research in music in India. Its Editor will welcome specialized articles in English or Hindi, not exceeding 5,000 words in length and dealing with any aspect of 'classical' Indian music and dance, including textual and historical research and comparative study. Short critical reviews of musical activity in various parts of India and longer reviews of books, manuscripts and monographs will also find a place in the journal, which is being planned on the lines of the **Musical Quarterly** (United States), **Music and Letters** (Britain) and **Acta Musicologia** (Germany). All editorial communications should be addressed to T. K. Mahadevan, 64, Anandarao Nair Road, Bombay-8. Articles sent for consideration will be promptly acknowledged and, if unacceptable, returned to the sender at the journal's own expense.

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